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# The Outlook of Missions

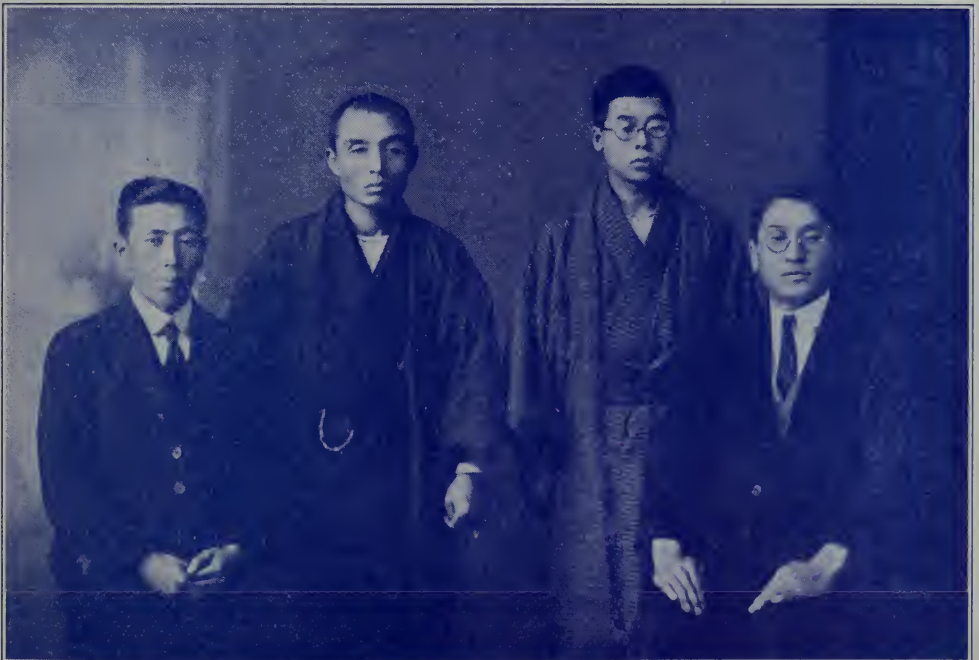
VOLUME XX

FEBRUARY, 1928

NUMBER 2

## *The Secret of Peace in the World*

**S**PREADING the Gospel of Jesus Christ has been, is and always will be, the one great means of creating and maintaining good-will and peace among the people in all the world. We dare not allow the voices of the missionaries to be silenced for lack of encouraging support. They look to the Christians in America to sustain them in the work by their prayers and offerings. The markets of the Orient are open for the products of the Occident, but these alone will not be sufficient to establish and perpetuate mutual understanding and friendship. In addition, we owe the people who buy our exports our unselfish service, good-will and fair dealing, and these are the fruits of the Spirit of Christ working in human hearts and lives everywhere. Wherever the merchant can go with his wares, the missionary must go with the Gospel, and very often he leads the way. This is our task and let us hold to it until in every land all eyes can look up into heaven and pray: "*Our Father in heaven, Give us our daily bread.*"



REV. T. TAN, PASTOR OF THE CHURCH AT WAKAMATSU, JAPAN, AND THREE  
EARNEST LAYMEN

(See Article by Dr. Noss on Page 51)



*The First Christian Wedding Since the Revival After Persecution.*

This interesting picture was sent from Shenchowfu, China, to one of our missionaries now awaiting an opportunity to return to that Station. It is a testimony to the faith and loyalty of the company of believers during the past year, so full of hardship and trial for them.

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Thou wilt show me the path of life; in Thy presence is fullness of joy; in Thy right hand there are pleasures for evermore. —Psalm 16:11

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“It is Jesus who lights the candle of our faith in the love of God, and keeps it burning steadily and with sure conviction.”

By each new obeisance in spirit,  
I climb to His feet.

—ROBERT BROWNING.

“It is through our imagination that God is continually creating for us a new world, new heavens and a new earth.”

There is nothing in this life that satisfies so much as to know that we can be of service to others who really need us.

—MARY B. HOY.

Who may not strive may yet fulfill,  
The harder task of standing still.

—J. G. WHITTIER.

“To find in each day’s work and reading and social converse a fresh zone for discovery and enjoyment, for service and growth, is to share with all the children of God the mystic secret of power and progress.”

No help but prayer,  
A breath that fleets beyond this iron world,  
And touches Him that made it.

—ALFRED TENNYSON.

“Souls that have in them the essentials of moral greatness always enlarge their stature and increase their powers of resistance when confronted by unexpected danger or temptation.”

“Beneath the Shadow of the Great Protection,  
The soul sits hushed and calm,  
Bathed in the peace of that Divine affection;  
No fever heats of life, or dull dejection  
Can work the spirit harm.”

To point men to the goal of perfection in every department of their being and to give them the sublime assurance of the possibility of its attainment, is to open a veritable stream of power working to its fulfillment.

—VAN RENSSELAER GIBSON.

The age of science and commercialism is here. There is no sound reason for wishing it otherwise. The wise desire is not to destroy it, but to use it and direct it rather than to be used and directed by it, that it may be, as it should be, not the master but the servant, that the physical forces may not prevail over the moral forces, and that the rule of life may not be expediency but righteousness.

—CALVIN COOLIDGE.

Was I not blind to beauty, too  
Until Thy love came shining through  
The dark of self and made me see  
I share a glorious world with Thee?

—MOLLY ANDERSON HALEY.

Help us always to be of good cheer. Let us not be disheartened by difficulties. Let us never doubt Thy love or any of Thy promises. Give us grace to be encouragers of others, never discouragers.

—J. R. MILLER.

“They might not need me—yet they might—  
I’ll let my heart be just in sight.  
A smile so small as mine might be,  
Precisely their necessity.”

If one be prompted to a deed of charity—even to the point of giving all that he possesses—by any motive short of the warmth of real affection, his reward will be wanting; it can profit him nothing.

—CHARLES R. ERDMAN.

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## The Prayer

Lord, Whom all Thy good creatures bless and praise according to Thy gift unto each of them, grant, we pray Thee, that we on whom Thou hast bestowed reason and speech may ever bless Thee with heart and lips, and may of Thine infinite mercy inherit a blessing, even the eternal blessedness of heaven. Amen.

—CHRISTINA G. ROSSETTI.

# The Outlook

# of Missions

VOLUME XX  
FEBRUARY, 1928  
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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## *Blessed Are the Poor*

A FEW days ago Suzuki-Takeo San, a clerk in the Wakamatsu branch of a certain bank, was promoted to the head office in Koriyama. Before he left, he asked his three dearest friends to pose for a photograph with him. The result is to be seen on the cover page of this issue.

Pastor Tan, who sits on the left, having spent a year in the Theological Seminary at Lancaster, is known to many in America. Year before last, in order that the Wakamatsu Church might go to self-support, he accepted a reduction of salary from \$720 to \$540 (in American terms). Having a family of four children and living in a country where nearly everything, except the price of a day's labor or the cost of a railroad ticket, is more expensive than in America, he and Mrs. Tan are cheerfully making their daily sacrifices. He said the other day, "It is remarkable how our salary just meets our needs. We have enough from day to day, but there is not a cent left over for any emergency." Yet manifestly the family is being greatly blessed.

Next to Pastor Tan stands Elder Yamaguchi-Jinzaburo. A samurai by birth, he glories in earning his livelihood by honest labor, as a plasterer. He is at the same time a lay-preacher of great force, and he has rare power in prayer. The other day he said, "As a plasterer I am always going in and out of the best houses in Wakamatsu, and I know what I am talking about when I say that the rich are to be pitied."

The young man with spectacles, standing, is Suzuki-Takeo San himself. The steps to his conversion were the reading of one of our articles in the newspaper,

correspondence with Missionary Nugent, then a serious illness in the hospital of our Christian physician, Dr. Anazawa. He wears the plainest clothing, and spends all the cash he can spare on evangelistic work. He has made it a rule to write at least four letters every evening to young men who need the Gospel. This bashful clerk actually has 150 inquirers on his mailing list, and he is getting results. He is sick of the banking business, because, he says, his employers expect him to tell lies every day.

At the right, seated, is Kobayashi-Takashi San. He was born heir to the house of a wealthy farmer in the heart of the Aizu Valley, about five miles from Wakamatsu. He himself suffered from a form of spinal disease, and the whole family was scourged by a succession of fatal illnesses. Then his father died, leaving upon him a crushing burden which he was not able to bear. He felt great sympathy for the oppressed tenants, and the police hounded him for a socialist. To make a long story short, he suddenly found himself not only an invalid but also penniless. In utter misery he tried to throw himself under a train on the railroad near Wakamatsu, but it was as if an angel held him back. In an idle moment he saw one of our articles in the newspaper. Then followed an interview with Mr. Nugent, and not long afterwards he was baptized. He has been saved soul and body, and all his days are filled with joyous service. "The old Kobayashi," he says, "has turned into rust on the railroad track, and this new Kobayashi lives wholly for Christ; he would gladly die again to save any one

of you." A little more than three years ago he was a farmer with a common-school education and quite ignorant of the Christian religion. For a year now he has been my personal helper, spending hours daily in the office with me and accompanying me on many tours through the rural districts. His knowledge of the Scriptures, his insight into Christian prin-

ciples, and his literary ability, are marvelous. He always wears a suit of cheap blue corduroy, because, he says, it is more economical than Japanese clothing. One of the happiest men I have ever known.

You should hear these four men joke and laugh when they get together. Theirs is the joy that has nothing to do with money. Verily, blessed are the poor.

CHRISTOPHER NOSS.

### Guests

At a recent communion service the first verse of the closing hymn was:

"A parting hymn we sing  
Around Thy table, Lord,  
Again our grateful tribute bring,  
Our solemn vows accord."

"Around *Thy* table, Lord." How often do we think of it as being indeed Christ's table, and of Him as an intimate friend who has invited us to eat with Him? We appreciate an invitation to a meal at an earthly friend's home, but do we fully appreciate being invited to the table of our Heavenly Friend? And do we fully realize the privilege that is ours in meeting other earthly friends around the table of our Heavenly Friend? Some of these may not be of our closest circle of acquaintances. Some of them may not be of our own nationality or race. But they are all His friends.

And perhaps sometimes we get so accustomed to coming to the Lord's table that we take it as rather a matter of course, and forget the obligation on our part. When an earthly friend invites us to his or her home for a meal, we feel that we should return the courtesy. We are glad to have that friend sit at our table. But is it always the same with our Heavenly Friend? In many homes there hangs a motto beginning, "Christ is the Head of this house, the unseen Guest at every meal . . ." But do we always

mean what that motto says? We gather about His table from time to time. Are we glad, or even willing, to have Him be "the unseen Guest at every meal" in our homes? If we were, would we be the kind of people we are? Would this world be the kind of world it is?

Some of us have had the privilege of gathering around the Lord's table in an Oriental land, with friends whose faces were of a different color than ours, and of receiving the bread and wine from the hands of a Chinese pastor or elder. Yes, our Heavenly Friend invites to His table men and women of all races and nationalities. And we, whom He has been pleased to call His friends, should not forget the obligation on our part. We ought to be truly glad, and anxious, to have Him as our Guest, and to act as though He were visibly present. We owe it not only to Him who has called us friends and invited us to His table, but to all those with whom we have, or ought to have, fellowship around that table.

If people see us come together at His table, but know that He is not a welcome Guest in our homes, what will be their opinion of the genuineness of our friendship for Him? But if we realize, and truly fulfill, this obligation, we can make our influence count widely for Him, whether our sphere of activity be in this country or in some far distant corner of the earth.

A. BERTRAM DAVIS.



## *The Influence of Christianity In Japan*

Two leading Japanese daily papers recently gave unmistakable evidence of the high esteem which they place upon the influence of Christianity in their national life. Quoting from *The Japan Times*: "Apropos of missionary work in Japan, we think it is a mistake to estimate its value by the number of church attendants or of Christian converts. If carefully studied, one could not overlook the wonderful achievement made in this country by a handful of men and women who came here to propagate their religion and to educate the people.

"Internationalism, freedom of thought and expression thereof, love of liberty with benevolence and philanthropy, the education of girls and children and the uplift of womanhood, the furtherance of social work and endeavor in the interests of mankind, all these and other things that appear to us today as merely com-

monplace in our daily life, were brought amongst us and initiated by these same missionaries. It is needless to say that Japan needs more work and workers of this kind.

"The good results of missionary work and endeavor can be seen in many side outlets apart from the immediate surroundings of the Church or place of worship. It can be seen in the motives and actions of many men and women, not church goers nor professing Christianity, but yet, who are obviously actuated by Christian principles in their deeds and acts. Good examples of this are often to be seen among many of our prominent men of affairs today. Notwithstanding all the hard things that are sometimes heard about the missionary body in Japan today, they will find due appreciation of their good work in the hearts of all honest and sincere people. There is



PROFESSOR PAUL L. GERHARD TEACHING ENGLISH TO A GROUP OF NORTH JAPAN COLLEGE STUDENTS

an immense field for them here in our country and an immense and glorious work to be done."

The other paper paid its tribute in an editorial on the Religions Bill which the Government introduced for the regulation of religion.

"The victory of the agitation against the measure is striking testimony to the vigor of the native church. The foreign missionaries, for legitimate reasons, did not attempt to interfere. The Buddhists joined in the opposition, but the Christians started it and it was their determination that carried it to success. During the whole of the time that it has been before the committee they left nothing undone in the way of constitutional protest. Every member of the committee was seen individually and furnished with reasons against the provisions which the Home Office had drafted. The peers themselves made extensive inquiries. The result was a remarkable change of view. At first only two out of the 15 members of the committee were against

the Bill. At the end 13 were against, only two in favor.

"Among the factors which impressed them was the extent of the indirect influence of Christianity among the people of this country. The Christians are numerically a small body, but for every family that numbers professed Christians among its members, there are many which have come in contact with Christian work and teaching and who, though not adherents of any Christian body, are averse from any step which would hamper the liberties that all Christians value. The conclusion was that the small numbers of the Christians were no measure of the general dislike of the Bill. The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement and—of much importance as an indication of the gradual growth of the understanding of constitutional politics—the power of a vigorous and educated minority to influence the course of government."

### *Due to Ignorance*

Criticism of foreign missions is based largely upon the ignorance of those who give voice to such criticism, according to William Boyd, of Philadelphia, who recently spent eight months visiting the mission stations of Europe and of India in the interests of the Methodist Episcopal Board of Foreign Missions, and who gave a strong testimony to the value of the missionary enterprise.

"Many globe trotters try to find the worst phases of the social life of the countries they visit," said Mr. Boyd, "and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results.

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition

in the work as is to be found everywhere in business.

"The first task in increasing missionary interest in the churches is to stir the men to cooperate or compete with the women of the Church in missionary work. Why should there not be a Man's Foreign Missionary Society in every local church as there is a branch of the Woman's Foreign Missionary Society? They should have a slogan, 'As Much for the World as for Ourselves.' The reason for depleted treasuries is that the men are not under the foreign mission burden—they are not given anything to do."

Speaking of Hinduism as he saw it in his travels in India, Mr. Boyd says that he considers it "one of the vilest systems of religion that this world has ever seen. It has absolutely nothing in common with Christianity; it has no moral purity, no spiritual idealism, no truthfulness, no honesty. It is not a system of religion—it is a system of economics that has as its purpose to keep other classes in slavery and degradation."

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## Notes

THE month of December was a particularly busy one for our Missions in preparation for Christmas. Many pageants were presented and of course special musical programs. Quite a number of Christmas Sunrise Services were held. Reports come to us of splendid offerings taken for the Orphanages of our Church.

\* \* \*

One of the happiest of our Missions on Christmas Day was Bethany, Cuyahoga Falls, Ohio, of which the Rev. J. Theodore Bucher is the pastor, when the first service in their beautiful new church was held at 6.30 in the morning. The Chancel furniture and pews were finished the day before Christmas at 4 P. M., and the organ was also ready. The choir was fully vested as was also the pastor and everyone was delighted with the new church, the impressive service and the dignity with which the entire program was rendered. After this Christmas Service the church was closed for finishing touches and furnishings, to be opened on Dedication Sunday, which will be January 29th. The following paragraph was found at the end of the program of this interesting Christmas Service:

"The Board of Home Missions of The Reformed Church in the United States is building and fully equipping this beautiful church with a view of relocating The Bethany Reformed Church in this growing Western Section of Cuyahoga Falls, Ohio. The Board is endeavoring to place here a Church in harmony in every respect with the type of development in this new community and rapidly growing City of Cuyahoga Falls. The plans at present are to Dedicate this Church on Sunday, January 29, 1928; at which time the officers of The Board of Home Missions will be with us. After the Dedic-

tion, it shall always be the motive and aim of The Bethany Church to bring into this community the influence of the Christian Church. In this endeavor, we shall seek your co-operation."

\* \* \*

Trinity Mission, Sherman, California, held an interesting week of Evangelistic services, the pastor, Rev. M. M. Noacker being assisted by Superintendent E. F. Evemeyer.

\* \* \*

The work in the Sabillasville Charge, Maryland, is showing great activity under the pastorate of Rev. Wilmer H. Long. Both Home Mission Day and Ministerial Relief Anniversary were observed during the month of November and a Boy Scout Troop was organized. Church membership classes have been organized in both congregations and a Sunday School Workers' Class in St. Stephen's, Highfield.

\* \* \*

Rev. E. Elmer Sensenig, pastor of St. Paul's Mission, Allentown, Pa., is conducting a Wednesday Evening School of Religious Education with much success. There is an enrollment of 77 young people from ten years of age to twenty-three. Out of this group Mr. Sensenig expects to get his Confirmation Class. This Church was entrusted with the Christmas charity for the ward in which it is located and is leading in all the community activities.

\* \* \*

- During the past year the members of the Bausman Memorial Mission, Wyomissing, Pa., found in their packages of church envelopes one blue envelope for each month, in which they were to place an offering for the interest on the debt. This met with some success, and with the help of the Brotherhood, Ladies' Aid and



NEW COLONIAL JAPANESE REFORMED CHURCH, LOS ANGELES, CALIFORNIA, ORGANIZED BY REV. J. MORI

Sunday School the interest was all met, \$1,000 was paid off on the debt resting on the church property and \$421.20 insurance was paid, a total of over \$2,400 beside the regular current and benevolent money paid each month. This shows the splendid spirit these people are manifesting under the fine leadership of Rev. D. B. Clark.

\* \* \*

The cornerstone of the new First Church, Los Angeles, California, was laid on Sunday afternoon, January 1st, 1928. The service was in charge of Superintendent E. F. Evemeyer, who is supplying the Mission, and the address was delivered by Rev. John A. Leusinger. Rev. K. Namekawa, pastor of the Japanese Mission; Rev. M. Noacker, pastor of Trinity Mission; Rev. A. Hady, pastor of the Hungarian Mission; Rev. W. H. Mader and Rev. D. Harnish all participated in the service.

\* \* \*

A new Japanese Mission was organized in Los Angeles, California, by the Rev. J. Mori, Missionary-at-large, on November 27th, with a membership of thirty-five. This new Colonial Reformed Church is located at 2745 Glassel Street, a section of Los Angeles in which there is no other Japanese work being done. Mr. Mori will look after this work in addition to the various preaching points which he regularly visits.

\* \* \*

"The Fellowship of Prayer," covering the Lenten Period of 1928, is ready for distribution. Orders can be placed with the Commission on Evangelism and Life Service of the Federal Council, 105 E. 22nd Street, New York City. The price is 3c per copy. These topics this year have been prepared by Rev. J. T. Stocking and as usual reach a high point of spiritual experience and helpfulness.

## *Extracts from the Report of the General Secretary*

*To the Board of Home Missions, at its Meeting, January 18th, 1928*

SINCE the meeting of the Board in July six months have passed. They have been full of significance for the work and for your General Secretary. At the time of the Board meeting in July the Summer Missionary Conferences were in full swing. These continued to the end of August. Your General Secretary attended most of them and the Departmental Superintendents did likewise, so that the work of Home Missions was presented at every one of them by some official representative of the Board.

Immediately following the Summer Conferences the Synods convened. I attended all of them, except those of the Midwest and the Northwest. At these the Departmental Superintendents and the Field Secretary were present. All of the Synods gave due consideration to the cause of Home Missions either in the form of public addresses at the evening sessions or at stated periods during the business sessions of the Synod. In connection, also, with most of these Synods, conferences with the Missionaries were held for at least half a day, in which their mutual problems were discussed and an exchange of methods and motives engaged in.

Following the Synods came the annual Home Mission Day on November 13th. Considerable preparation had been made for the proper observance of this day. The distribution of the offering to three different sections of the Church enlisted the co-operation of these Missions themselves and resulted in awakening more interest throughout the entire Church. Conferences with key-pastors in the different Classes throughout the Church were held previously. No special service was prepared, but a pamphlet of helpful facts setting forth the needs and claims of these various Missions was prepared and sent to the pastors for distribution among their people. Likewise *The Reformed Church Messenger* and *The Christian World* published special issues and thus the interest aroused was very general and the offerings apparently larger than ever before.

Since your General Secretary is charged with the responsibility of the work among the Hungarians it may be in order to give a few facts of a more detailed character regarding this work. A new organization of some 30 members was effected at Milwaukee. For the present this is being cared for by Mr. Toth, the pastor at Racine.

The 20th anniversary of the East Chicago Church was held on Thanksgiving Day. The dedication of the beautiful and commodious church and parsonage of Westside, Buffalo, was held on the first Sunday in December. The dedication of the new church in Detroit is to be held on Sunday, January 22nd.

I attended a conference of the officials of the three Hungarian Classes, which was held at Pittsburgh on January 11th.

The Superintendents of the various Departments have been busily engaged in their respective fields of labor. In the *Church-building Department* a number of building operations are under way and the following church buildings are rapidly approaching completion: Los Angeles, Cuyahoga Falls, Grace, Baltimore, Lewistown, Homestead, Grace, Fort Wayne, and Trinity, Detroit. Twelve Church-building Funds of \$500 were enrolled during the quarter. Almost \$200,000 worth of serial bonds of the Board have been sold to date, \$59,300 during the last quarter.

In the *Department of the East* Superintendent Mullan reports five vacancies, the White Deer Charge, State College, Hope, Philadelphia, Salem, Altoona and Emanuel, Allentown. He reports the successful conferences with Missionaries in connection with the Synods in his territory, and lays before the Board the request of the Missionaries themselves that such conferences be held at some central place for a longer period at some suitable time not in connection with the meetings of the Synods in order that opportunity may be afforded for the full consideration of the questions and problems in which all our Missions are interested.

In the *Department of the Central West*, Superintendent Horning announces that the long and seriously involved problem at Kansas City has finally been solved by the election of Rev. A. H. Schmueser. The Superintendent also refers to the prolonged vacancy at Springfield, Ohio, to the opportunities which present themselves in the Hearstone addition of Dayton for a new mission where students from Central Theological Seminary may be able under the direction of the Classical Committee to care for this work. The Classical Committee has taken option on lots with a view of making future provision for this work. He calls attention to our growing cities as furnishing new fields for Missionary work, notably Detroit, Chicago and Cleveland. In the last city the Federated Churches are endeavoring to secure a revolving fund made up of appropriations from the Protestant denominations to purchase real estate in the suburbs for church building and such property afterwards to be allocated to such denominations as are ready to organize. The Methodists, the Baptists, the Presbyterians, the Disciples, the Episcopalians and the Congregationalists have consented to this plan. In his Department, likewise, the Missionaries who held a conference on the opening day of Ohio Synod are asking the Board to arrange for an annual conference covering at least two days.

In the *Department of the Northwest*, Superintendent Bolliger is busily engaged in preparing the history of our Church in the West. He is calling especial attention to the situation of our work in Canada. This furnishes a real problem. Our Mission at Tenby is supplied from Winnipeg; Piapot is vacant, Edmonton is vacant. The congregation at Fort Saskatchewan, which is the only self-supporting church in Canada, is likewise vacant. He makes a report of the activities of the Church Erection Fund indicating the loans which have been made to Trinity, Indianapolis, Belleville, Wisconsin and the Memorial Church, Toledo, and promises made to other churches in that Department.

In the *Department of the Pacific Coast*,

Superintendent Evemeyer continues as the stated supply of the First Church, Los Angeles. This Church in its new location is nearing completion of its new building. The cornerstone was laid on New Year's Day and from all appearances the church will be ready for use early in March. Our Trinity Church in West Hollywood has had a series of refreshing Evangelistic services. The Hungarian Brethren are making splendid progress but are waiting anxiously for the full time use of the old First Church building. In San Francisco, Mr. Szabo is preaching at present in our Japanese building and also in Oakland. A new Mission was started by Rev. J. Mori, in Los Angeles, known as the Colonial Japanese Reformed Church, and the Superintendent feels that the time has come when our Japanese work in Los Angeles under the leadership of Mr. Namekawa should be relocated.

Superintendent Adams for the *Department of Country Life* reports a very busy season. He has established a loan library for the use of rural pastors, consisting of 300 selected modern books on rural life. There are likewise several thousand bulletins and pamphlets available for loan purposes. This department is issuing a considerable amount of literature pertaining to its work. The Superintendent has made arrangements to supply two articles weekly for *The Reformed Church Messenger* and for *The Christian World*. The definite program with subjects and writers has been mapped out eight months in advance. He has likewise made an anthology of poems, hymns and Scripture passages dealing with nature and country life. He has conducted a very extensive survey of pastors' salaries and is just completing the deductions from this survey. He spent considerable time in studying rural community organizations, noting their rise and their decline. He is arranging for the second conference on Country Life which will be held at Austintown, Ohio, June 12-15, embracing the Ohio and the Pittsburgh Synods. He has been asked to give a course of lectures in connection with the Summer School at the Theological Seminary, Lancaster, next July. He is also

projecting what is known as the rural leadership training experiment. This is being wrought out in collaboration with representatives of the Publication and Sunday School Board. The idea is that a selected group of rural pastors beginning with January and continuing for twelve lessons shall cover the course prescribed. A library of eighteen selected books is furnished each group. The Superintendent expects great results from such leadership training experiment.

The Superintendent of the *Department of Evangelism* attended the meetings of the Synods and held conferences with pastors in various sections, stressing especially the subject of Visitation Evangelism. He prepared a pamphlet on "Ideal Evangelism" and is just ready with the manuscript for another pamphlet entitled, "Visitation Evangelism." This week he is accompanying Dr. Goodell on an itinerary in the interests of Evangelism covering the cities of Rochester, Buffalo, Erie, Youngstown, Cleveland, Indianapolis, Harrisburg, Altoona and Philadelphia.

The *Field Secretary* reports that he has devoted himself largely to the interests of Home Mission Day and the selling of the bonds of the Board. He has met with splendid success in these efforts as has already been indicated in another section of my report. He is of the opinion that the so-called "frozen assets" of the Board, representing more than one million dollars, tied up for too long a period with our Missions, should be released and therefore contemplates to spend a part of this year with the Missions trying to put on a program whereby some of that money loaned to the Missions may flow more speedily back into our treasury for use elsewhere.

The *Social Service Commission* held a meeting on December 15th, which was largely attended. It concerned itself very largely with the two items that were referred to it by the Executive Committee of the General Synod, namely the survey of benevolent institutions and the assigning responsibility for temperance and allied subjects.

The *Department of Missionary Education*, through Dr. Casselman, states that

the theme for Mission Study this year and for consideration at the Summer Missionary Conferences is "The Modern Missionary Task of the Church in America." Dr. Casselman wishes to give this subject as large consideration as possible. He is also bringing his lecture, "The Reformed Church in the United States" constantly up to date by the introduction of new slides which will fully represent the work of our Board. He is especially anxious that the Manual, or whatever its title shall be, setting forth the Home Mission work of our denomination, should be available for Missionary conferences this summer, in harmony with what a number of other denominations are doing.

The *Harbor Missionary*, Dr. Land, has been carrying forward his work in the usual way, befriending immigrants and assisting emigrants in the securing of passports and giving advice and counsel in many ways. In addition to his work as Harbor Missionary he is caring for a little congregation at Islip on Long Island and reports a healthy growth and development of this Mission interest, which is being cared for without any special expenditure to the Board.

Rev. Clayton H. Ranck, in behalf of the *work among the students in Philadelphia* reports that the annual banquet was held at the City Club on December 15th. There are now 594 students belonging to the Reformed Church attending 22 institutions of various types in Philadelphia and its suburbs. This work is of growing interest and importance. The new Christian Association building, under the shadow of the University of Pennsylvania, will be ready for occupancy by March 1st. In it our Student Worker will be provided with a private office, with full stenographic services, without any extra cost. This work is now five years old and the Worker and those who are associated with him, especially at the University of Pennsylvania, feel that the time has come when there ought to be a full-time man in charge of this work.

In this report it is not necessary that I should go into the matter of policy. This is being presented for your consideration in some other form. This sur-

vey of our work and the consideration of the policy when it will come in proper form before the Board will bring home to our minds the fact that our work is constantly growing and developing, that it is as varied as it is vast, that it requires our most earnest and devoted consecration and that the Church at large must

come to feel and recognize this fact in order that, hand in hand and heart in heart, we may go forward in this gigantic enterprise of making America a Christian nation. May God give us the wisdom and the strength to fulfill the responsibilities entrusted to us.

### *Echoes From Home Mission Day*

REV. WM. F. DELONG, D.D., *Field Secretary*

"HOW near have you reached the goal?" "Will you reach the goal?" Questions like these and others are being asked by many who are deeply interested in the results of Home Mission Day. We are not within seeing distance of the goal. From present indications we will not reach it through the offerings of Home Mission Day. The receipts to January 12th were \$18,284.00, divided among the three beneficiaries as follows: State College, \$12,489.00; Columbus, \$3,935.00, and Roanoke, \$1,860.00. This amount was remitted by 425 congregations. There are 1735 congregations in our denomination. About one-fourth of this number made a remittance up to the date mentioned above. A number of congregations, of whom we have heard, received an offering and will remit later, some of which will be of good size. The offerings received run from \$1.00 to \$525.00 per congregation.

The next question frequently asked is, "How does the offering of this year compare with those of former years?" In 1926 and 27 we observed the Centennial of the Board of Home Missions. We asked for an offering of \$100,000. Up to January 12th, 1927, our receipts were a little over nine thousand dollars, which was the best up to that time. This year we are just about 100% ahead of last year on the same date. That of course means progress, and the Board is very grateful to the congregations making this possible. If we may judge the total receipts on the basis of the experience of former years, we should receive twice the amount we have now, because last year we received more than \$10,000 between January and May. These Home

Mission Day offerings come trickling in to the end of the Classical Year. We shall, therefore, look forward with great anticipation for many more congregations remitting between now and spring.

What about the amount that will not come through this offering, for example, what about the balance needed for the erection of Faith Church, State College? Can we stop and say we will not put a building at State College? Decidedly no. In fairness to the congregations who have contributed to this cause we are in duty bound to raise the full amount and erect the church. As stated in a previous article, this in part is a denominational project and this money to a large extent must be secured from the Church at large. The same principle applies to the two other Missions.

May we appeal to the thirteen hundred congregations that have not responded? Perhaps because of local conditions it is not feasible in some places to receive an offering, and yet in almost every congregation there are always a few people to whom such a project appeals. Why not have such persons contribute?

For once let us complete this task and not stop with a 40% or 60% success. *The goal is not impossible. We can reach it.*

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He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out.

—J. R. MILLER.

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"Prayer does not consist so much in particular acts as in the spirit of harmony with God's will."



## Observations of the Treasurer

J. S. WISE

AFTER over sixteen years of experience, I am quite willing to admit that one of my chief objectives, upon assuming the treasurership of the Board of Home Missions, I have found to be impractical and impossible. To some extent I am glad it is so. I thought that the objective was an ideal one and naturally it would be easy of attainment. I still hear men speak of the same ideal in the same glib phrases that I used. They think it is the only thing to do. So did I. The main reason for my change of mind lies in its interpretation. Many unjust, unwise and unforgettable things have been committed, in all of life's activities, under the old saying of "business is business." Hence, I have found that my pet objective, "that in all of my actions in behalf of the Board I would be governed strictly according to business principles," at least to some extent, is a fallacy. The difficulty lies altogether in the interpretation of business. So long as we view it, as a cold-blooded proposition, I am convinced it is, more or less, out of place as the guiding motive in determining the relationship between the Board and the Missions under its care.

If we were to consider the Golden Rule to be the key for the interpretation of business I think we would be on safe ground. But alas, the man who is forever asking, "why don't you conduct your affairs in a more business-like way" is never thinking about the Golden Rule. To him the "business-like way" means "get all you can and at the least possible cost." The Golden Rule is out of place entirely. Under such business ethics there can be no room for sentiment. Here is a commodity to be sold for cash. The more cash that is demanded and obtained, the better business it becomes. When you squeeze your customer to the limit and get his order, you are a good salesman. If you squeeze him a little harder and fail to get the order, your ability as a salesman is questioned—not for trying to squeeze him, but for "failing to land him." And so, when the

Board is asked to do business in a more business-like way it is quite obvious that *the way* must be defined quite clearly before it can be adopted.

It is no wonder, then, that after sixteen years or more I have concluded that business of that sort is impractical and impossible—at least for the Board of Home Missions.

Here is a Board organized and specifically charged with the work of promoting and fostering the Missions of the Reformed Church. Its task is clearly defined. Its work has been departmentalized in a very business-like way, for the sake of efficiency. The Superintendent of each department, or any other officer of the Board, approaches the Mission in an entirely different way from that of the business man. The one wants to promote and foster while the other wants to sell and obtain. The motives are different. Because of the utilitarianism of the Board's approach to its Missions, quite often its officers are misunderstood. In conference with consistories or committees, Board representatives are often questioned concerning future material aid in the nature of grants, remission of interest, future buildings, etc. Usually the representative sympathetically agrees to the proposition with the distinct understanding that the whole matter will be presented at the next meeting of the Board for action. Ordinarily the Board adopts the measure, when recommended by its representative. Sometimes, however, it disagrees and invariably the disappointed consistory or committee flares up and writes to the office indignantly demanding a reconsideration on the ground that the measure was definitely promised them by the Superintendent, or Treasurer, or even the General Secretary himself. The alternative "that the whole matter will be presented at the next meeting of the Board for action" seems to have been forgotten entirely. In business the action will stand, unless it threatens to injure the business; but with the Board,

the accused representative invariably arranges for the reopening of the question so that the complainant may be heard and no injustice done.

Again it must not be forgotten that the Board is not an agency in itself. It is the creature of General Synod. Its task is defined and in the course of many years General Synod has added other duties upon its Board. These additional duties are costing many thousands of dollars and if there is any fault to be found in regard to these, the question should be raised with General Synod and not with the Board of Home Missions. The Board's policy, after all, must be determined by the instructions it receives from General Synod. The Board is trying to carry out its instructions in the best business-like way that is possible.

The success or failure of any enterprise must be judged by its results or accomplishments. After sixteen years of service, here are a few of the Board's accomplishments that are well worthy of consideration. There were then 125 Missions on the roll; we now have 288. The monthly pay roll then was \$6,000.00; it is now \$22,000.00. The pay roll rep-

resents all salaries; those of the missionaries with their helpers, and the superintendents and officers of the Board. While the General Fund shows a deficit of approximately \$200,000.00, the Church Building Department has assets of \$1,352,000.00 and can show a net worth of \$1,500,000.00 above all its liabilities and after deducting the deficit of the General Fund the Board is worth \$850,000.00 over and above its debts. Sixteen years ago \$186,000.00 represented the net worth of the Board.

I call that pretty good business. It is not due to any one individual. It is due to the splendid leadership of the General Secretary and the hearty co-operation of every officer and Superintendent, as well as the mature deliberation given to our ever increasing and perplexing problems, by every member of the Board and the generous response of our splendid constituency. I consider the Board's business methods far in advance of those commonly applied by thousands of our so called up-to-date-business men. There is heart, soul, sympathy and even the Golden Rule to be found in all of its transactions.

## *The Minister and His Church Program*

REV. CHARLES D. SPOTTS, Lancaster, Pa.

*(Continued)*

### III. THE CHURCH AS A SERVANT OF THE KINGDOM

**I**N this third phase of the Church's program we pass from the more spiritual service of the Ecclesia (represented in its Priestly and Prophetic functions) to other work which belongs to temporal things and to the practical life of man. Jesus set in the forefront of His Gospel the message of the spiritual order. He was preeminently the prophet of the eternal, and He gave Himself a ransom to secure the reconciliation of the world to God; but He was also an ethical teacher, announcing certain rules of conduct and showing to us the principles by which we must order our ways in this our earthly existence. He had a heart of compassion, too, for the physical ills of humanity; in all our afflictions He was afflicted and He

bore and carried all our woes. It is therefore the duty of the body which owns His name to enter into the whole of human life, enforcing His precepts and exhibiting his spirit. Christianity is a religion but it is also an ethic; it is a prophet of faith and a priest of the altar, but it is also a service of kindness, and an "enthusiasm of humanity." It is a golden rule of practice; it is a compassion for the multitude; it is a spirit of social healing and practice.

In this office the local congregation finds itself in three relationships:

- (1) To the community in which it is located.
- (2) To the denomination at large.
- (3) To society in all of its manifestations.

(1) Concerning the relation of the Church program to the community, we shall only mention its importance. Certainly when the minister plans his church program he must be mindful of all conditions existing in the community where the members of his congregation reside.

(2) When we pass to the relation of the local church to the denomination at large, we discover definite things which will help in planning for this phase of the church's work. It includes financial support of the official Boards of the Denomination, the Orphanages, the Schools of Higher Learning, Ministerial Relief, the Missionary enterprises—home and foreign, Stewardship. Delegates to the official meetings of the Denomination ought to be trained to make reports. The congregation ought to consider and take action on the recommendation of the higher bodies.

(3) To society in all of its manifestations. The social function of the church is no longer a thing to be afraid of—it has come to stay, for it has come from the very spirit of the Founder of the Church. The social service creed of the Federal Council of Churches, which is a comprehensive statement of this subject, should be carefully studied by every minister. The chief social function of the church is to manifest to the world a corporate life whose "Social features are all conspicuously Christian—where men and women of all classes meet and share not only a common worship, but a common fellowship of thought and joy and service, a fellowship into which varied interests of business and politics, work and play, all enter and in which everything is done in the spirit of brotherly love which is the spirit of Christ. Such a fellowship will want to co-operate with Christ in establishing His Kingdom over all human relationship and every department of human life. To do this for society in its great modern need requires more than the giving of money. Personal interest, contact, and service are necessary. The social message of the church of today must be of such a character that it will stimulate men to give both money and service to those who are needy, which will

not only help the recipient, but enlarge the vision and usefulness of the giver. But if the congregation is to become conscious of this challenge, the minister must be the teacher and the leader. This he can do by preaching, by frequent use in worship of hymns and prayers that breathe the spirit of the social gospel, by organizing study classes or discussion groups, by building up a social service library, leading into actual social service necessary in his community.

Thus far we have attempted to present the ideal—what constitutes the program of the local church. We shall now proceed to discuss how such a program might be effected—the problem of administration and personnel. In planning for this part of the Church program, the minister ought to be governed by definite principles. (These principles I have taken from my notes taken under Dr. E. S. Bromer, in the Theological Seminary at Lancaster, Pa.):

(1) The vital experience of the power of the Gospel and of the life of Christ must be maintained. We dare not regard the church as a piece of machinery. We must appreciate human values and the sanctity of human personality. To *create the life* that is to be organized is our first business.

(2) Organization according to vital *functions* and not on the basis of demands made by outside and inside groups.

(3) Principle of division of labor. No minister will presume to do all the work himself. Jesus recognized this. He tried to project Himself from the masses and spent most of His time training twelve men—this was His fundamental work.

(4) Education and training of leaders for departmental work and the teaching of classes and the leading of groups. Unless we do this the new movement in religious education will fail.

(5) Recognition of the co-operative principle. Co-ordination of religious education is an example of this principle working within the congregation.

(6) Importance of the place of system, an ideal, a plan, and a schedule.

First of all the minister should apply this principle to his studies. It is the

easiest thing for a minister to let a day slip by without much constructive work accomplished. Then he must learn to apply this principle to his pastoral work, to his preaching work, to religious education, and to the finances of the congregation.

With these principles always in mind the minister is prepared to organize his work. Our second principle suggests organization according to vital functions. As a fundamental basis we consider the following parts of the Church program as the essential functions:

1. Worship.
2. Pastoral Oversight.
3. Religious Education and Evangelism.
4. Social Service and Missions.
5. Finance and Stewardship.

This basis will result in as many standing committees to administer the Church program.

#### *Standing Functional Committees*

1. Worship Committee.

The pastor should discuss the worship of the Church service with this committee. This committee should determine the motives for the different offices of the worship service. Here a pastor could work out a simple course on the value and place of worship. There is much need for something like this in the work of the local congregation.

2. Pastoral Oversight Committee.

This committee can be trained to be of real assistance in the work of the Church. Here the pastor could give a brief course in pastoral theology and personal work, and out of this ought to grow men and women who would become real pastors. Especially should the minister take his elders into confidence, take them as they are, and aim to interpret the pastoral viewpoint to them. This does not mean that the minister will cease to do pastoral work, but he will be training others to take part in this field of the Church program.

3. Committee of Religious Education and Evangelism.

This is sometimes called the Board of Religious Education. Here our goal should be the following results through this committee:

- a. A Graded Church School.
- b. Trained departmental leaders and teachers.
- c. Daily Vacation Bible School.
- d. Week-Day Instruction.

Evangelism belongs to this committee. For what is evangelism but the winning of individuals to the formal acceptance of Jesus Christ, and the principles and purposes of His kingdom (which is also the very heart of religious education).

4. Committee on Social Service.

True worship, religious education, and pastoral work, will necessarily inspire service; for service is but an application of Christianity.

The Committee on Social Service could be headed by an interested deacon, and should have a good representation of young people. Three spheres of work would naturally be involved:

- a. The Congregation:

1. Care of dependent members. A very valuable experience of this committee would be to make a study of the County Home and State Hospital. The minister could study with this Committee the causes of all this wreckage of human beings.

2. Recreation and amusements. From the columns of the *Messenger* we have been reminded anew of the importance of *play* in our modern life. In this kind of work the following facts should be borne in mind: Provisions that the community makes; type of community in which church is located; financial ability of the congregation. There is no need of very elaborate equipment. The biggest problem will be the leadership.

Any work of this kind should regard the educational value of play rather than the competition and commercial sides as being important. And above all there must be supervision or immoral situations will result.

- b. Service in the Local and World Community.

This work will involve the pulpit, the consistory, the missionary society, and the Church school.

The aim should be to impart a world view and here so much depends upon the viewpoint of the minister. If you have this vision, and if you impart it to your

people, the financial problem becomes simple. To do this the minister ought continually to study the history of missions and retail this study to this Committee; stimulate the reading of missionary biography; study our own mission fields; study modern social movements, study the change of motive in modern missions; study the boards of our denomination and their place, for we so often fail in making the democratic connection between the boards and the people. The methods in this work will include—sermons, lectures, addresses, stereopticon lectures, missionary literature and periodicals, mission study classes, missionary atmosphere in the rooms (charts, maps and pictures), contact with returned missionaries, pageants, institutes and conferences.

The promotional work will include—Prayer, recruiting of life itself (at least one life conference a year) bring up before the young people the various ways of using themselves in service; giving of money.

5. Stewardship and Finance Committee.

This committee should be headed by a good faithful deacon and should include all the treasurers of the subsidiary organizations.

In the work of the committee, education work should come first. The objectives should include—enlarged vision, enlarged budget, and individualized support from every member of the family. The minister should teach this committee the following principles:

a. The basis of all real giving is our experience of the Gospel.

b. The great fundamental, functional elements of the Church as we have outlined them in this paper. When these functions have become part of the life of the congregation, giving becomes a necessity.

c. The Christian stewardship and consequent service.

d. Systematic and proportionate giving. Make them see that money equals coined personality.

The man who is called to the work of church building ought to study and prac-

tice the art of planning. The plan itself is a sort of edifice to be built by patient thought and conscientious care. It is not a waste of time to give hours and days to the work of pondering and maturing schedules for future operations. Each day should be surveyed from the vantage point of its earliest working hour, each week should be mapped before its first day has reached its noon, each month should be laid out before it has arrived. The minister should work upon his plan continually, modifying it from time to time in obedience to the movements of the divine spirit, perfecting it in the illumination of the increasing light. If such be your method of work, the problem of the church program will become less and less trying.

In conclusion let us remember that we work upon an enduring institution. After the flags of republics and empires have been blown to tatters and the earth itself has tasted death, the church of Jesus shall stand forth glorious, free from blemish and marks of decay, the gates of Hades shall not prevail against it. Therefore remember that you are builders of things which shall never perish. Let us search for the vision, having found the vision, let us organize the administration of such an ideal, and place it on a schedule that will perform the work of Christ.

### *How to Help*

There is not a great deal that any of us can do for our Church. Sometimes what we can do seems so little that it is not worth doing. That is a mistake, but a very common mistake. The Church loses thousands of dollars in gifts each year because so many people will not give at all unless they can give in large amounts. God asks us to give in proportion to our means and not in proportion to our desires, our vanity, or our neighbors. He asks us to give lovingly and willingly what we can, whether large or small in amount.

There are many little things we can do for the Church. A friendly invitation to someone who never goes to Church may make more difference in the history of the world than the munificent gift of

*(Continued on Page 78)*

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### *Dry Law Stands Firm*

Reprint from *The New York Times*, November 20, 1927

PROHIBITION will celebrate its eighth anniversary on January 16th. A review of its judicial literature reveals that, to date, it has withstood every legal assault since it became law.

However prohibition may have fared in the rough and tumble of highway and waterway, warehouse and market place, in court it has proved virtually unassailable. The Eighteenth Amendment as enforced under the terms of the Volstead act has won an almost continuous series of legal victories for the dries. There have been a few scattered adverse State decisions to encourage the wets, but the dries point out that prohibition has yet to lose a Federal decision.

So far as the law goes, then, for the entire eight years it has been all one way. Thirty-six States made it so, and thirty-six States must act together to make it any different. Senator Borah openly says it will be a long time before that happens, and most of the wets in Congress privately agree with him.

#### *Success in the Supreme Court*

Prohibition has been impressively successful in the United States Supreme Court. The most recent decision that tribunal has made with respect to it illustrates the judicial favor which "bone dry" enforcement seems to meet there. This decision legalizes the padlocking of restaurants or other places that supply even cracked ice, fruit juices, ginger ale, mineral water or other palatable accompaniments of a cocktail or highball to any person or persons using them to that end in combination with illegal potables presumably brought in "on the hip." It makes no difference whether the proprietor knows anything about the customer's possession of the contraband or not.

There have been to date about forty decisions handed down by the United

States Supreme Court bearing directly on the constitutionality or the enforcement of the liquor laws. In these decisions no provision of the amendment itself or of the enforcing statute known as the Volstead act has been declared invalid.

#### *The Amendment Attacked*

The validity of the Eighteenth Amendment was the first of all the questions decided. The question reached the Supreme Court in the case of the State of Rhode Island versus Palmer. Those seeking to batter through the amendment contended that it was in effect attempted legislation within the Constitution of the United States. Argument was made that only subjects covered by the Constitution, as originally drafted by the forefathers and ratified by the thirteen original States, were properly susceptible of amendment. This being so, they contended, there was nothing in the Constitution that gave to the Federal Government power to control the sale, consumption or other use of intoxicating liquors. The decision rendered was sweeping. Only a paragraph is needed to tell the story.

"That part of the prohibition amendment to the Federal Constitution," ruled the Justices, "which embodies that prohibition is operative throughout the entire territorial limits of the United States binds all legislative bodies, courts, public officers and individuals within those limits, and of its own force invalidates every legislative act, whether by Congress or by a State Legislature or by a Territorial Assembly, which authorizes or sanctions what the amendment prohibits."

#### *The Ownership of Liquor*

The status of liquor stocks was another issue up early for judicial interpretation. Was it legal or illegal for a man owning warehouse receipts covering liquors

stored in bonded warehouses at the time the law became effective to withdraw liquor from such stocks for consumption in his own home? This was the case of *Conelli versus Moore*, and the answer was, "Illegal." The Court held, however, that liquors purchased before the law went into effect, stored in a private warehouse and reported to the authorities as required by the law, might be removed to the home of the owner for consumption therein. But subsequently the Court held that a State law making the possession of such liquors illegal was within the Constitution.

Nothing has figured in more liquor cases, perhaps, than have the automobile and other motor vehicles. Here the "search and seizure" controversy reached a climax. This question arose: Under what conditions could a Government agent proceed with a search or seizure without having first provided himself with a warrant?

#### *The Transportation of Liquor*

The Court held that things that can move are in a different category than houses and other things that by their nature must remain stationary or anchored. The Court ruled that the measure of the legality of a vehicle seizure by a Government agent was whether he had a reasonable and probable cause to suspect that an automobile was illegally transporting liquor. A warrant was declared necessary, however, when a dwelling was to be searched.

Next came the question of medical prescriptions. No phase of the liquor controversy has produced more bitter criticism. Rulings were made with respect to both malt and vinous liquors.

In the case of the *Everard Breweries*, the Supreme Court held that beer and other malt liquors were not "generally recognized as medicinal remedies" and that there was no "consensus of opinion among physicians and medical authorities that they had substantial value as medicinal agents," adding that such medicinal properties as they might have could be supplied by other available remedies. So beer and other malt beverages are taboo in the United States, whether for medical, personal or any other use.

As for the use of spirituous and vinous liquors for medicinal purposes, the Court, in the case of *Lambert versus Yellowley*, ruled that the restrictions prescribed by law were entirely within the Constitution. It further declared that restriction of prescriptions of intoxicating liquor—specifying that they were not to exceed a pint for use by the same person within any period of ten days—could not be regarded as arbitrary, and was therefore deemed an admissible measure for the enforcement of prohibition.

Of double jeopardy, or the right to try a person in both the Federal and State courts for the same violation of the liquor laws, the Supreme Court decided that such double proceedings are within the Constitution.

#### *Liquor Laws of the Sea*

In the matter of ocean traffic, the Supreme Court held that all vessels, no matter under what flag, are subject to the provisions of the Volstead act when within the territorial waters of the United States, with the sole exception that the law does not apply during bona fide transit through the Panama Canal. By treaty, however, this has been modified. Foreign vessels may now come into American ports after such liquors as may be on board are officially locked and sealed. The seal is to remain unbroken until the vessel has departed and is beyond the jurisdiction of the United States.

Summed up and based on the interpretation of the law by the highest court, a person violates the law when he carries any beverage of more than one-half of 1 per cent. alcoholic content, no matter how small the package, on his person, in his automobile, or in any other manner, unless it be a pint or less of spirituous liquor prescribed by a doctor as medicine, and to be used at the rate of not more than a pint in ten days.

#### *Liabilities Are Extended*

Again, if a person enters a restaurant or other public place, orders a bottle of ginger ale, a glass of orange juice, or a mineral water, or cracked ice; and mixes with it an intoxicating beverage, even though brought into the place without the

knowledge or consent of the proprietor, he by so doing places the owner or lessee of such place in peril of a padlock proceeding in the Federal Courts. A grocer who sells ingredients, such as malt, that may be brewed into something stronger than "one-half of 1 per cent." may, under a recent decision of a Court in Minnesota, find himself in difficulties—even though the purpose for which the malt was purchased was not disclosed to him.

The numerous decisions handed down by courts, from the lowest of State tribunals to the Supreme Court of the United States, make it clear that the only

legal way to get liquor is on a doctor's prescription.

The Volstead act was vetoed by President Woodrow Wilson on October 27, 1919. The following day it was passed over his veto in the House by a vote of 176 to 55 and in the Senate by 65 to 20—both polls exceeding the two-thirds vote required under the Constitution for rejection of a veto by the Chief Executive. The prohibition code was thereupon formally ratified by the requisite three-fourths of the States and went into effect on January 16, 1920.

### ***Books on Prohibition***

Among the books that have appeared within recent times, two of them have been pointed out by the Book Review number of Information Service for December 24, 1927, as particularly useful because of the impartial surveys they present of facts without controversy. These are *Does Prohibition Work?* by Martha Bensley Bruere (New York, Harper and Brothers, 1927. \$1.50), and *Prohibition: Its Industrial and Economic Aspects*, by Herman Feldman (New York, D. Appleton and Company, 1927. \$2.50). The conclusion of the first of these two books is that prohibition works "wherever there is a Nordic-American population which for several generations has not been in close contact with the newer immigrations or the cosmopolitanism of the great cities; but that among

"unassimilated foreign populations" the "law is halting and veering and difficult to apply." Among the important findings of the second book are: "the great stimulus apparently given by prohibition to the consumption of milk and certain soft drinks and ice cream, negative results as to the effect on the consumption of tobacco and drugs (the enormous increase in cigarette consumption appears to be unrelated to prohibition); the probable contribution of prohibition to the development of the movie industry, the sale of inexpensive automobiles and radios, and the increase in home ownership; a reduction in 'blue Mondays,' pay day troubles and drunkenness as factors in industry; and a decrease in industrial accidents."

### ***Study Courses in Prohibition***

*Alcohol and the New Age*, by Deets Pickett (New York, The Methodist Book Concern, 1926. \$0.75) is a study course for young people which contains chapters on the economic benefits of prohibition and the administration of the law, but its main purpose is to present the evils of intoxicants.

*Prohibition in Outline*, by F. Ernest Johnson and Harry S. Warner (New York, The Methodist Book Concern,

1927. \$0.75) is a brief study course for young people's classes and discussion groups in churches, colleges and Christian Associations. It is written from a definitely prohibition point of view but undertakes to handle the facts and issues by a valid educational method. It contains a chapter on the physiological effects of alcohol by Dr. Haven Emerson, of New York.

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*"I enjoy the magazine very much."*—MISS MARGARET LUFU, Brook Park, Minnesota.

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# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *A Timely Message from an Eager Missionary*

FRIENDS of Our Work in China: Be patient with us. China may be awakening or she may be in a long nightmare. It has been a habit with foreigners ever since they came to the shores of China to write books, rich in epic evidence, that the slumbering giant is finally arousing and getting on its feet—its very own feet. Such evidence was “discovered” decades, and even centuries ago. Students of Chinese history know, however, that the giant never slumbered through many centuries of calm without violent internal unrest. Through the years of history, various outside influences have applied their remedies and methods of cure. When a period of turbulence closed, literature flourished under such attractive captions as “The Developing China,” “The Awakening China,” “China Awake,” etc. How long a country may take to awake is hardly within the scope of a missionary’s power of determination.

We realize, however, that many friends of mission work in China are apt to grow impatient with us who have been away from our stations since last March. You are asking all sorts of “Whys”—Why don’t we go back? Why don’t we start work on a very small scale? Why don’t we get in touch with Chinese Christians who could be opening day schools or doing some of the Christian work to which you have given so liberally? *We are in touch with them and they are doing what they can.* Why do we wait for national sanction to something based on religious motive and above national jurisdiction? Why do we present-day missionaries limit the purpose of God by refraining from showing the zeal of Paul, of Livingstone, and of the missionaries who did not count their lives dear unto themselves but went to the uttermost—even the most difficult parts of the earth,

that Christ might be lifted up and all nations be drawn unto Him? We, too, are wondering why don’t we, why can’t we, when will we?

Do not become impatient with us during this time, when it is so impossible to produce statistical results. Even more necessary is it to guard against the thrill of buoyant optimism about the possibility of all missionaries going back next month, two months from now, or next year. Throughout Chinese history there have been times of religious persecution; there have been rises and falls in the tide of religious influence. Missionaries have waited years before they could even make a dent in the surface of non-religious, anti-religious or counter-religious complacency. Is it not better that patience guide us than that a monument be erected to our endeavor, as might have been erected to the Nestorian endeavor—“Here lies the religion that tried to hurry the East”?

So, be patient with us. And pray that we may have patience and wisdom in planning our return, or in enduring our wait. We know that some missionaries are going back, very carefully, a very few. We know that some Szechuan missionaries are on their way back to their stations. Szechuan is farther West than Hunan. You may be wondering why we do not go back, if it is possible for Szechuan missionaries to return. But in China we know that Szechuan has been freer from political changes than Hunan, and Szechuan has had a more continuous effective suppression of chaotic elements than Hunan. In the history of Christian Missions in China, Hunan was the last province entered by missionaries. In a recent report of military conditions, Hunan is one of the five provinces ranked as the best source of soldier recruits;

thereby it is continually subjected to the fortunes and misfortunes of war.

Yochow City is in reality the gateway to Hunan, and naturally must endure the gate slammings of the victors and victims. As long as there is military activity, Yochow will have to entertain soldiers, friendly and unfriendly. Just at this time our mission buildings in Yochow are filled with soldiers. Our missionaries, Yaukey and Snyder, have been in the city, but they lived in nurses' quarters and were not allowed to stay in the mission compounds. The soldiers had no definite anti-foreign or anti-Christian attitude, but there were vast numbers of them and it is conceivable that even within their own ranks they would fight for good billeting quarters. China does not build winter quarters for her army, and what place could be better than mission buildings?

Shenchow is weeks beyond Yochow. As long as Hunan is in military turmoil, the control along the Yuen River enroute to Shenchow will be so weak that bandit activities cannot be entirely suppressed. Not only does this make it dangerous to travelers, but it paralyzes business, and static business stops the exchange of currency for bank notes, and the inability to get currency stops the means of livelihood. CAPTURE BY BANDITS makes sensational headlines and provides a unique topic of discussion for missionary readers as well as for the average readers.

One representative of another denomination working in the bandit district says he knows that his church is praying for the stimulation of zeal to martyrdom among the missionaries. But the Christian life of the Chinese and the influence of their foreign co-workers does not now need the excitement of such thrills. By an eccentricity of human nature, sudden and unusual deaths have always proved to be a temporary spur to activity through the feeling of vicarious value. It is very true that the ranks have never lacked where there have been those who go down suddenly. In past ages people of different religions have been urged to holy wars by the thought that should their death occur while engaged in battle, they would be immediately transferred to realms of individual salvation and glory. We, however, feel that it is more important to live, that through our living other lives may come into a fuller understanding of the Way, the Truth and the Life.

We will go back as soon as possible. We are keeping up contacts with the Chinese in our stations, whom we seek to encourage to do all in their power as opportunity is given them of making Christ known to their fellow men. What we and they fail to accomplish is not due to the lack of wishing to do. We may be working slowly but we trust that by so doing we are rebuilding on a foundation of greater permanence.

GRACE WALBORN SNYDER.



STUDY HALL OF PEI DEI WOMAN'S SCHOOL, YOCHOW CITY, CHINA

## *Christians Loyal in Interior China*

BY REV. T. W. MITCHELL

(This statement, made last fall by Mr. Mitchell, a missionary of the Presbyterian Church in the U. S. A., agrees with the report of our Missionaries Yaukey and Snyder of their recent visit to Yochow City. The towns named are located between Yochow and Shenchow.)

IT has been a great privilege to visit Hunan for three weeks recently. We were all called out at the end of last January, and then early in March I returned, and was just one month in Siangtan and had to leave again early in April. Since that date I have been spending my time in Shanghai and Hankow, and finally was able to go back to visit three stations of the mission. I first went to Changteh, where I spent five days, and had conferences and meetings with the Christians and workers. The communist regime hit Changteh very hard, and the mission property shows the results of successive occupation by labor unions and soldiers during the past five or six months.

Much has been lost in a material way, but this is more than compensated for by the splendid loyalty of the Christian leaders and community. They have suffered greatly. Fortunately, the very day I arrived, the soldiers evacuated the church building, and it was cleaned up and on Sabbath, the next day, the bell rang and eighty people gathered for service, to whom I preached. I wondered whether it would not have been better, in view of the anti-foreign feeling, to have had one of the preachers preach, but since they had invited me, I preached, and one could actually feel and see the joy in their faces as they listened that day. One old lady actually wept for joy, and told me at the close of the service that she was so happy. She did not need to tell me—I could see she was. They had been through the fires of persecution and had come through unscathed.

I did not have time to go to Taoyuen, the Changteh sub-station, but seven of the Christian workers came down for conference, and there, too, there has been much persecution and opposition. But the hospital and orphanage were still running, and had not been obliged to close for a single day. They faced the future

unafraid, though some of the property had been occupied at different times, and Mr. Jenkins' house was robbed of all its contents. They felt that on the whole they had come through quite well.

I came to Changsha by native launch and arrived about three o'clock in the morning, just as the early morning launch for Siangtan was whistling, so decided to go on at once and visit Changsha on my return trip. I spent a week at Siangtan, and a most busy and happy week it was. The Sabbath services were held as usual, and communion was celebrated, over 120 were present, most of them Christians, for over one hundred took communion that day, and two were baptized. It was just a splendid example of Christian courage, that these people had held together in the bond of the spirit through the months. I think one of the splendid results of this enforced evacuation of the foreigners has been the way in which the Chinese have taken up the responsibilities of the church.

It is to be understood that a great deal of the idealism of a year ago, when the Nationalist forces came through Hunan, on their way north, has disappeared, but it is also just as true that all is not bad that has taken place during these hectic months. The Chinese have learned a very bitter lesson. They have found that idealism, and propaganda and slogans do not make good government, and that putting the "riff-raff" in power is bound to create difficulties. There is a feeling among the people, that one can feel better than express, of fear and of pessimism, but also one of great bitterness against the lawless elements who have caused the troubles. The head of the Workers Union, who was responsible for so much of the cruel treatment of the better classes, was captured and beheaded, and his body cut to pieces and burned afterwards in the open court in front of the Confucian temple. It was an example of

terrible cruelty and hatred, but goes to show the spirit of the masses at present.

The situation at present is far from secure, but those of us on the field are very anxious to get back, and the Christians have asked us to come back as soon as possible. The American authorities are strongly urging that Americans do not go back for permanent residence at present. I fear that, for the present, we shall be obliged to be content to make trips to Hunan monthly during the fall, hoping that we can get back in the winter.

I spent one night and part of two days at Changsha. Mr. Lingle had been back since the end of May, and has found no difficulties at all. Property and personal

losses in Siangtan are very much less than at Changteh. I think Changsha and Siangtan have fared best in the period of evacuation.

I feel confident that some very wholesome results are going to grow out of the enforced absence of the foreigners, and we shall go back on a much different status than before. It will be necessary for us actually to allow the Chinese leaders to lead, and our advisory work will be largely done behind the scenes. Your prayers and gifts are still needed for the Church in China, and I look for a time of great advance, as soon as political conditions clear up a little.

### *The Exchange of Dolls Between Japan and America*

BY REV. JAIROS P. MOORE, D.D.

JUST how it was brought about I do not know, but I wish to say that when 13,000 dolls, as Messengers of Friendship, were sent to Japan, under the sponsorship of the Federal Council of the Churches of Christ in America, it was a well-conceived idea and a fine stroke of policy. It touched a tender chord in the hearts of the Japanese people, even those high in authority, and called forth a response that is encouraging and most inspiring to contemplate. The response has come back to us in the form of 57 Japanese dolls, beautiful in their make-up and gorgeous in their attire. The interesting part of it is that the money, necessary for getting up and sending to America these beautiful and costly Japanese dolls, was given by the school children of Japan, each paying a penny, it was said, but more likely the Japanese *sen*, in value half of one American cent. These dolls were brought over by a certain Japanese, who landed with them in New York. After having been exhibited in New York City, they were divided into a number of small groups, and in this way are being sent out for exhibition in different cities in our country. Just now one of these groups is being exhibited in the city of Philadelphia, and, according to the newspapers, is creating a great deal of interest among the people, especially the children, of the city.

Our Reformed Church, through its Missionary Societies and Sunday Schools, sent out a number of these dolls. The writer has no data as to the number, but he knows of two such cases. One was that of a Sunday School Class of the Indian Creek Church of Tohickon Classis, in Eastern Pennsylvania, and the other by the Missionary Society of Trinity Church, Waynesboro, Pa., of which Miss Alice I. Good is the President. A certain primary school of the city of Tokyo received the doll which was sent out from Waynesboro, and this particular school sent Miss Good a letter of thanks and appreciation, written in English and Japanese, and accompanied by two photographs, on one of which is the Principal of the school holding the American doll in his arms, and on the other the American doll, together with two beautiful Japanese dolls. These photographs are called by the donors, "Messengers of Friendship and Goodwill."

Knowing the Japanese as I do, I feel sure that this simple, yet interesting way of sending messengers, or ambassadors, of goodwill has a most happy effect in cementing the friendship—the historical friendship, as I call it—between these two great nations. And since these dolls from America were sent out by Christian Churches and Sunday Schools, and sponsored by such a high authority as the

Federal Council of the Churches of Christ in America, there is at least an indirect influence created in favor of missionary work in Japan, especially as carried on by the American Churches. I am thinking of the 13,000 dolls sent out to so many schools in Japan, filled with children to overflowing, who will be the men and women of the future, many of them leaders in Japanese society; and of the hundreds of thousands of children who

gave their pennies to send the 57 dolls to America. What innumerable contacts have thus been made between the rising generation of Japan and our American people! Seed thoughts have been sown which will spring up and bring forth an abundant harvest of mutual sympathy and good-will, and I fondly hope will have an added influence in the extension of Christ's Kingdom in that fair land of Japan.

### *Welcoming the Dolls from America*

REV. CHRISTOPHER NOSS, D.D.

RECENTLY it has been the privilege of Mrs. Noss and myself to be invited to three of the five primary schools of Wakamatsu City, the occasion being the arrival of the dolls from America. In one school we met 1,500 boys; in another, 1,600 girls; in a third, 1,200 children of both sexes. In each case the doll from America was set up on a high pedestal, and about it were grouped all kinds of

dolls lent for the occasion by the children of the school; and there were songs, addresses, recitations and dialogues, some of which had been prepared in the English language very laboriously, the avowed purpose of the program being to make the little stranger feel at home in Japan. At each school I was asked to speak to the children, and in ten minutes I tried to tell them what manner of people the



WELCOME MEETING TO THE AMERICAN DOLLS, KORIYAMA, JAPAN,  
NOVEMBER 22, 1927

Americans were, and what they meant by sending dolls to the children of Japan; then Mrs. Noss, taking into her arms a representative Japanese doll, sang to it an English lullaby, to the great delight of the audience. We are told that a wave of sympathy for our missionary work has passed over the city and the church will soon feel the effect of it.

The accompanying illustration shows the stage set for a similar welcome at one of the most noted primary schools in the country. The Kinto School, in the neighboring city of Koriyama, so named by the famous statesman Kido, was a pioneer in its line, and once enjoyed a personal visit by the Emperor Meiji. In the picture appear also the chief participants, namely, the Williamsons, the only American family in the city; the writer of these lines, Principal Tsuda, Pastor Saito, of our Church; Pastor Murasugi, of the Evangelical Church, and a prominent educator, whose name I have forgotten. In this upper room there were gathered 1,700 of the liveliest little boys in creation. It was an amber sea of eager faces, and the sea was often stirred by waves of emotion as the program proceeded, especially when Principal Tsuda took up into his arms the little American girl and someone gave her a Japanese doll. The principal is a man of fine presence and

personality, a member of our Church at Fukushima, and the following day he joined us at the Communion in the ramshackle house which we use as a chapel in Koriyama.

If it were only possible to convey to the American public one's impression of the Japanese attitude on such an occasion! There can be no doubt about their instant and hearty response to every American gesture of friendship. Though we have openly affronted them, they are not at all mad about it; only sad.

Let us cease thinking of Japan as a fringe to China. We Americans feel outraged when the Bolsheviks of Russia abuse our religion, unable to distinguish it from the Byzantine priestcraft which is the guise in which it has immediately appeared to them; and we feel indignant when the Hunanese drive out our saintly Hoy with curses, unable to distinguish his spirit from that of the Nordic imperialistic exploiters of their country. But are we not making a similar mistake in failing to distinguish the spirit of the Japanese from that of other Asiatics?

It is said that interest in missionary work for the Japanese has cooled because the Chinese have driven out our missionaries. Could anything be more stupid? Wakamatsu, Japan.

### *Pure Love Kindergarten*

MRS. D. B. SCHNEDER.

OUR Kindergarten gives us great joy. The faith of a little child is a wonderful thing. I wish some of our people could hear the prayers of these dear little tots; they certainly would be moved to do greater things for God. The other day I was visiting the mother of two of my little girls, and she told me to look into the other room where her two little girls had just sat down to the evening meal. Both heads were bowed in prayer, and she said they never ate without praying. Think what that must mean in that home. One of my little girls led her father and mother to Jesus. One night, mother heard a loud voice and she looked when the mother was suffering great pain, her little girl crept from her own

bed over to that of her mother's and said, "Oh, mother dear, if you ask Jesus He will take away all your pain." The great faith of the child touched father and mother and now both have that same great faith. The father is a prominent business man in the city and works earnestly to win his friends for Jesus, that they too might have the same great joy that he is experiencing.

One day one of my little boys was playing outside of his mother's home. The out of the window to see what was the cause of it. She saw an older boy with a drawn wooden sword, and he was saying, "If you won't do it I will kill you." Then she heard her little boy say, "You can not hurt me for I belong to Jesus and"

He won't let you hurt me." The mother came to me and told me what had happened and said, "I want to have that same faith in God; please lead me." She now has that same faith. She and her little boy were baptized together. At the time of the baptism the joy of that child, though only six years of age, was a wonderful thing to see. The mother has wonderful faith in prayer. Some time ago she was quite ill. She asked me to have Mr. Tonomura pray for her. Mr. Tonomura is a great man of God, who comes up from Tokyo once a month to

speaking to my fathers' Bible class. His prayer and her faith brought about wonderful results. Christ's miracles are as great today as when He walked among us in the flesh.

Jesus lives, yes; He lives, and His Holy Spirit is working in the hearts of these dear people in a wonderful way. This is no time to go backward. We should, as a Church, be going forward with all our might. The harvest is ripe. God grant that the Church realize it.

Sendai, Japan.

### *After Atlantic City*

BY JULIA HALL BARTHOLOMEW

A CONFERENCE usually is, and always should be, an assemblage where each member contributes towards bearing together and bringing together matters of moment and urgent importance. Such was the Foreign Missions Conference of North America, held from January 10-13. At the present time missionary affairs in China move in such mysterious, if not cataclysmic, ways, that it was to be expected that this great nation should occupy first place on the well-thought-out program of the annual meeting of Secretaries and Leaders in Atlantic City. Deliberate pondering of perplexing questions, and earnest, thoughtful prayer made the sessions most helpful and reassuring. In a very clear and quiet fashion the present and future problems, and indeed they are numerous, of various conditions in the mission fields, were discussed. There was not one note of despair sounded. There was an ample amount of sane and sound reasoning. There was a sincere and sympathetic strain, as well as a generous spirit, evinced by the speakers, whose words fell upon the open soil of unprejudiced minds and responsive feelings.

In retrospect one feels that the Conference has pointed out some ways for forward travel in a path to the understanding of many phases of the present conditions of missions in China, and for the making of future plans for progress. Bearing together and bringing together has lightened hearts and cleared the vision

in a time when discouragement is tempting; and when folk who can not, or will not, take in the situation are prone to criticize and conjure up arguments against the whole cause of missions.

One quite important feature of this gathering consists of the many books, collected and sorted for display or examination, on convenient tables, among them the newest and best books for readers of missionary literature. This year there has appeared a timely series of six small volumes, bound in an unusually attractive and handy manner; published by the Missionary Education Movement, New York. The price is moderate, the six books costing five dollars; the text is good, and the characteristic bright bindings will make an exhilarating note in the appearance of any library. Beyond all these worthy features lies the excellent material for study and information. These "Christian Voices Around the World" are coming from Christian native-born leaders in the various lands who endeavor to interpret the characteristic mind, the faith and environment, of their own particular peoples. The titles are as follows:

"China Her Own Interpreter."

"Voices From the Near East."

"Japan Speaks For Herself."

"An Indian Approach to India."

"Thinking With Africa."

"As Protestant Latin America Sees It."

The series has been carefully edited by Mr. Milton Stauffer, now a member of the secretarial staff of the Conference.

The present article is especially concerned with the volume on *China*. Seven of the leading and best informed Christian thinkers in China have written the different chapters. When one has read it through carefully and thoughtfully there is but one conclusion—it sums up the most fair and fine expressions of Chinese Christian thought. There is the feeling that the seven hearts of that far-away land have tried with great fairness and sincerity to interpret themselves to their friends and acknowledged helpers, the missionaries and supporters of missions.

These writers plead for just the same sort of freedom to worship Christ in the way of their Oriental personality, as the pioneers of America sought for their self-expression in religious matters. It is made quite clear that the Oriental mind can work with greatest facility when proceeding in Oriental paths, and those paths are just as ductile to Christian spirituality as any other ways of approach. That wonderful and impressive little book, "The Christ of the Indian Road," has been a means of revelation to many who are thoroughly filled with missionary zeal. "China Her Own Interpreter" may be a book of equal power in showing the workings of the heart of the land.

Of course there is diversity of opinion as to how far the Church of China has moved forward. There is diversity in situation also. Many minds are convinced that a large number of Christians have attained a degree of maturity and are now ready to carry burdens and assume leadership. Being ready they are quite justified in desiring their rightful status. And right here comes a situation that is somewhat analogous to the case of parents and a full-grown son or daughter. It is unfair to the child for a parent to carry on the duties and continue control of the

actions of the mature young person. Perhaps some heartaches are involved, but these should be obliterated by the feelings of pride and pleasure in the accomplishment of the new generation. In a way this is the real measurement of their own success as parents. Every age must be a new age to some succeeding folk. Each generation must have a different background and an advancing heritage. Each nation also has the same changing life. China's long period of unchanging days is gone forever. The whole world has been moving; and China has joined in the world-wide rush of information and communication. Those who do not recognize these facts are handicapped, if not entirely pushed to the wayside.

Now—the faithful missionaries, many of whom have labored for more than a generation, are witnessing the coming of age of their students and converts. It may give them a bit of a jolt. The long view has ended with startling abruptness. And the near view creates something of fear and anxiety of heart. On the other hand they are seeing the results that their predecessors only envisioned with the eye of faith. And now these able and sincere Christian men in China express themselves in such a way that must inspire the missionaries with confidence and trust. There is never a suggestion that missionaries will be unwanted or unwelcome to the Chinese Christians, only the thought for such adjustment that will be profitable on all sides.

One might go on at greater length about this Conference and its far-reaching decisions if there were more space. But surely it is much to feel that there exists clear understanding and hopeful unanimity between the Christians in China and the Christians in America.

### Board of Foreign Missions

Comparative Statement for the Month of December

	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$11,621.61	\$495.00	\$12,116.61	\$8,825.62	\$673.00	\$9,498.62	.....	\$2,617.99
Ohio .....	6,142.70	748.35	6,891.05	3,681.00	440.00	4,121.00	.....	2,770.05
Northwest .....	850.12	97.47	947.59	1,787.83	64.49	1,852.32	\$904.73	.....
Pittsburgh .....	1,922.84	136.50	2,059.34	1,712.18	50.00	1,762.18	.....	297.16
Potomac .....	4,629.28	1,330.00	5,959.28	2,087.24	179.60	2,266.84	.....	3,692.44
German of East..	1,411.50	261.00	1,672.50	1,509.20	325.00	1,834.20	161.70	.....
Mid-West .....	1,735.77	10.00	1,745.77	2,007.05	32.99	2,040.04	294.27	.....
W. M. S. G. S. ....	.....	284.00	284.00	.....	2,239.20	2,239.20	1,955.20	.....
Miscellaneous .....	.....	2,532.11	2,532.11	.....	.....	.....	.....	2,532.11
Annuity Bonds .....	.....	.....	.....	.....	600.00	600.00	.....	.....
Totals .....	\$28,313.82	\$5,894.43	\$34,208.25	\$21,610.12	\$4,604.28	\$26,214.40	\$3,915.90	\$11,909.75
						Net decrease.....		\$7,993.85



## American Students and Foreign Missions

REV. DANIEL BURGHALTER, D.D.

THE skeptic or pessimist in regard to Christianity should have lived through the Tenth Convention of the Student Volunteer Movement, at Detroit, December 28 to January 1.

Some people who are usually not well informed are repeating over and over the idea that the youth of our day, and especially the students in our colleges and higher schools of learning, are a godless, reckless generation. There may be some like that, but there is a fine, wholesome, God-fearing group there also; and while they may not be howling about it, yet they will finally have more weight in shaping the future of our country than all these other noisy elements which usually get all the headlines in our newspapers.

There were about 650 colleges represented at Detroit from all over the United States and Canada. A small group came from countries like Japan, China,

India, Africa, South America and other mission fields. In all there were about 3,500 delegates. Of these about 2,800 were strictly students from 30 different nations.

The Convention meets only every four years. This time it was deliberately planned to be on a smaller scale and to make it strictly and positively "Christian" and "Missionary" by means of an "educational" program. The idea of a great "emotional," "inspirational" gathering was quietly set aside.

For months in advance colleges were approached with this objective, and no student was asked to go unless he was ready to face just that kind of a meeting—"Christian" and "missionary." It was, therefore, a Convention with an *honest, sane and factual* presentation of the modern foreign missionary movement and the actual situation in the mission fields of the world today. These young men and



VIEW OF NIHOMMATSU, JAPAN. OUR CONGREGATION HERE IS BADLY IN NEED OF A SUITABLE CHAPEL

women had come there to get the truth about missions, and they got it, and went home rejoicing with an enthusiasm and a positive determination to take their place and do their part in the great age of human achievement just ahead.

The Convention itself was a stupendous and convincing object lesson in the real, honest meaning of Christ to the world. The Detroit Hotel Association were told in advance what they might expect in an "International Convention" of thirty nations, and that the management of the Convention wanted absolutely no racial distinction made in any way in the housing or entertainment of the delegates. This was granted and carried out, with happy results all around.

I suppose this is the first time in history where such a thing has been accomplished. In this respect the Christian students of America are leading the world. Let skeptics and pessimists take note!

The Convention kept Christ in the center and the foreground in every department of its presentation of the problems of life and world affairs. He was shown as an "existing Reality," not as something imagined or merely being vaguely sought after by a slowly emerging and evolutionary process.

In summing up, I might say five chief impressions were made by this Convention upon this student generation.

1. Missions are a *live* and a *going concern*, and that in the forefront of the whole Christian Movement in the world today *Foreign Missions* is the "livest" and "most going" of any part of Christianity, and this in spite of what is commonly reported about missions in China—

for this whole Chinese situation was most thoroughly threshed out in open convention and in so-called "colloquia," where a group sat down by the hour and discussed the facts with men and women from out of the heat of the battlefield and the front.

2. The *missionaries* and the *nationals*—that is—the native Christians of any given mission field—are *not at cross-purposes with each other*, as so many ill-informed and ofttime embittered world travelers, yellow newspapers and secular magazines have tried to make it appear to the American public, which is too eager to find any excuse for attacking Christianity here at home. Instead of this,

3. The Foreign Missionary Movement is most intimately and vitally concerned and is one of the most positive and active agents in all the world today, trying to solve the racial, the industrial and the military problems of our age.

4. These students learned that the "personal" and "social" gospels are *one* and that in Foreign Missions, at any rate, they are like two inseparable complements of each other. The missionaries are presenting a *whole Christ* to the world, and that He is the *only salvation of the whole life of man on earth in any relation whatsoever*.

5. Wherever Christianity has been taught and lived among every tribe and race and nation around the whole, wide world, Jesus Christ has proved to be *the Way unto the Father*, and a *Way* available for all men, and that He is going on to a triumph and a fulfillment in spite of all objections.

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(Continued from Page 65)

a millionaire. God uses the little things and the weak things to confound the great. He is always demonstrating that His Grace is sufficient for the tasks He asks us to undertake. So why be afraid of the job that seems big or why be ashamed to do the thing that seems so insignificant as to be useless? There is something worth while to do for the Church. Find your work and do it with all your might, as Thomas Carlyle said.

But besides this business of helping through work, there is another and even

more important way to help. No human activity or effort, no human skill or wisdom, no organization or enthusiasm can take the place of prayer. If we do not pray, if we do not pray alone and together, before the altar and behind closed doors, we shall always lag and faint and at least partially fail. We must pray and pray earnestly, regularly, offering ourselves to God if we are to find our fullest usefulness and do our most effective work for Christ and His Church.—*Rev. Thomas Casady (Bishop of Oklahoma)*.

## *Imperfect Instruments*

*(This splendid article is taken from The Bulletin of the National Christian Council of China.)*

TO all of us times come when we are disgusted with ourselves and our own poor performances. Perhaps we have come into contact with someone who can do the very things we are doing, much better than we do them. Perhaps something into which we have put our best has proved a disappointment. Perhaps we have time enough to compare our achievements with the ideals we held when we started our work. Whatever the cause there comes a rush of disgust such as has carried some to despair.

Yet we will not despair. In our darkest moment we still see some light. There is a voice which calls me out of the mood of despondency.

"Man, what is this and why are thou despairing,

God shall forgive all but thy despair."

That cannot be the mood in which to live. *De profundis oro Te.*

Was it, I wonder, out of the experience or recollection of such a mood that Paul wrote the last half of the fourth chapter of Second Corinthians? The circumstances of life had proved to be almost too much for him. The experience is one for which no term is adequate but death—"always delivered unto death." That is a pretty terrible experience for a highly sensitive spirit such as Paul's. He puts it in more concrete language still, "pressed on every side. . . perplexed. . . pursued. . . smitten down." The sense of failure seems fairly complete, does it not? But after each phrase follows a qualifying one to indicate that he has not given way altogether, there is still some ground of hope. It may be that he almost wished at times that the blow would fall and that the quivering body might be relieved of further suffering, the tender spirit might be caught away to be "with Christ which is far better." But no. The reinforcement is given—"Though our outward man is decaying, yet our inward man is renewed day by day." Something is happening in the soul of Paul which enables him to triumph over this mood. In its

worst phase he is able to interpret it as "dying with Jesus." He has seen that even His Master was tempted to give it all up, that even He faced failure and the disappointment of His hopes. In his bitterest moments Paul finds his closest sense of intimacy with the Saviour.

Even here, however, our doubting spirit may stop to ask a question. After all Jesus could never charge *Himself* with failure. He could, with quiet assurance, say, "I seek not mine own will but the will of Him that sent me." He had a clear conscience and none could accuse Him of mistake or sin. But how different are we! It is just because we feel that we may have made mistakes, must, indeed, have made many; it is just because we know our motives have been mixed; it is just because we can see where something might have been done differently, that our self-accusation will not be stilled. If the failure were *all* on the side of self-willed men and women and circumstances beyond our control, how easy it would be to go on with the quiet confidence we now lack!

We turn back to the passage we have been considering and discover that the whole argument starts out with the recognition of imperfection—"We have this treasure in earthen vessels." Never did Paul forget his own human weakness and sin. He gloried in his weakness that the strength of Christ might rest upon him. He styled himself the chief of sinners. The instrument was imperfect, how imperfect he very well knew. But even so he did not despair. In the imperfections of the instrument he saw the opportunity for the great Worker—"that the excellency of the power may be of God and not of ourselves."

We are living in a period when destructive criticism is rife in every department of life. In the affairs of State we see one after another of the men who have come forward as leaders exposed to merciless attack which sooner or later casts them down and away never again to be

*(Continued on Page 95)*

## For Young People

ALLIENE SAEGER DECHANT

### "Little Works"

"DID you really like Japan and China?" "Just what is the lure of the Orient?" "Why is it that almost every missionary yearns to return?" These are questions that I am asked again and again.

Cherry blossoms, chrysanthemums, mountain-sides of azaleas, groves of bamboo, sacred Mount Fuji? Yes. Tinned milk, butter from Australia, boiled water, baths in tin tubs that have no inlets? Yes. Itinerating by bicycle, afoot, in sampans, country chair and fourth-class train? Yes. Earthquakes, bandits, heat, six weeks of rain, smells, famine, cholera? Yes. Mail by courier, time by sundial, two days and nights from a doctor? Yes. Raw fish, bamboo sprouts, ancient eggs, watermelon seeds, tea, chopsticks? Yes. All these, and more.

Wouldn't you want to return to the student who wrote you this:



"LITTLE WORKS," SAWAKO AKIYAMA

"How happy I was when I received your kind letter and your longing photograph. Thank you very much. I am deeply in longing as I see you are still tall teacher and do not look a bit altered from what you were six years ago. Hearing you are quite well and working for other nations, I am very, very glad. I am still tiny girl. I send my photograph now, but if you see only this one, you will think I have a wry face. On that day the sun was shining upon my face so that I became a morose girl. I dislike let you think so. I will send you one more photograph next time. Christmas is close at hand. I recollect the song which you taught us, 'Jingle Bells.' Do you know where is Miss Kurosawa, my classmate, now? She will become a nice teacher of kindergarten and is studying in Tokyo. Now I am working for the Y. W. C. A. trying to make people happy even though it is little works, at the same time cultivating my soul. Please take care of yourself. When I am free, I will write you again."

Nor can words adequately express a missionary's love for Huping lads and for Miss "Head High in the Wind," of our Ziemer Memorial Girls' School, Yochow City, who have paid the price of beheading and of butchery because of their ideals.

"Little Works?"

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

\* \* \*

Dear "Miss Alliene:"

"I read your letter to our Guild and we are very glad you gave us this opportunity. Dr. Gluck has ordered the Moffat Old Testament and we will send it to the missionary as soon as he receives it."—F. S.

"My dancing problem will probably work itself out. I have been too busy lately to think about it. More important things to do."—Ursinus.

"I wonder if I may tap your imagination for the following: a plan for a young people's meeting with a lot of new lines of thought on 'What is Good and What is Bad About Newspapers.'"—J. C.

"...And in the evening we went to Faith church, negro folks, and it was fine."—A. R.

"I think I know how you feel about the mock wedding, now. I've thought a lot about it since I came home. I don't think I want to take part in one again. Conference had such a funny effect on me this year, for some reason. I feel as if I had been washed with something pure and healing. I don't know what it is but I almost feel as if I had received a new

lease on life. Something in me seemed to snap when your girls were giving that little pageant that day and I have seemed buoyed by something ever since."—S.

Not chance of birth or place has made us friends,

Being oftentimes of different tongues and nations,

But the endeavor for the selfsame ends,  
With the same hopes, and fears, and aspirations.

—Henry Wadsworth Longfellow.

"There is no more fruitful agency for international peace than the exchange of students."—Dr. Frank Aydelotte, President, Swarthmore.

### *Do You Know That*

China has sent 37 scholarship students to Philadelphia; Germany, 5; England, 4; Japan, 4; the Philippines, 3; Austria, 2; Hungary, 1; Norway, 1; France, 1; Chile, 1?

Philadelphia's "World Community" comprises 364 men and 76 women from 55 countries, 78 of whom are from China and 30 from Japan, enrolled thus: University of Pennsylvania, 235; Temple, 48; Peirce, 34; Bryn Mawr, 17; Jefferson, 17; Drexel, 8; College of Pharmacy and Science, 8; Curtis Institute of Music, 7; Crozer Theological Seminary, 6; Women's Medical College, 6; Philadelphia Divinity School, 4; Deaconess Training School, 4; Hahnemann, 3; miscellaneous, 43?

Our Cedar Crest College has an International Club, and that our Hood College fosters "Hood in Japan?"

At an International Supper at the College Club, Philadelphia, songs and legends and Christmas customs were presented by students from Sweden, Russia, Scotland, Arabia, Turkey, Armenia, Czecho-Slovakia and Cuba?

The January "events" at International House, 3905 Spruce street, Philadelphia, included a concert, an informal tea, Jugoslavian Night, American Indian Night (broadcasted), Spanish Night, and an illustrated lecture on "Travel in the Balkans?"

"I want to congratulate the members of the South American Students Club (International House, Philadelphia), for the real service which they are rendering in fostering closer cultural ties between the United States and the countries of America. The members of the club are in a position to interpret to students in the United States the splendid contributions which Latin America has made and is making in science, literature and art.

"On your return to your native countries, you are also in a position to perform a great service to the United States in making clear to your countrymen the fact that the people of the United States are not wholly given over to material matters, but that they also value highly the achievements of the people. You can make clear that there is a strain of idealism in the people of the United States as well as a deep-rooted feeling of fraternal attachment to the sister republics of the south."—L. S. Rowe, Director General, Pan-American Union.

\* \* \*

"'And behold there came wise men from the East to Jerusalem.' Perhaps that story of the journey of those eastern kings is one of the loveliest of Christmas stories: three men of different races and of diverse creeds all moved with the same longing to search out an ideal and to pay

homage to it—not the homage of gifts, but of personal service. Probably that is the earliest story of an international movement of thought, and it comes down to us today as an inspiration to go further in

our efforts to understand one another as we travel together along the road of knowledge that leads to truth.”—F. Cyril James, president, L’Academie Cosmopolite, International House, Philadelphia.

### Children’s Corner

“Help one another,” the snowflakes said,  
As they cuddled down in their fleecy bed.  
“One of us here would not be felt,  
One of us here would quickly melt;  
But I’ll help you, and you help me,  
And then what a splendid drift we’ll be.”  
—G. F. Hunting.

\* \* \*

Four Waynesboro boys did just that on Christmas: two St. Paul’s Reformed church boys, a Catholic, and a Christian Scientist. Each boy gave some of his own money and then they all went out together and bought fruit, nuts and milk chocolate, and their mothers added homemade cake and candy. Then they carefully packed it all into five different boxes and took their gifts, all gay with seals and wrappings, to Mt. Alto Sani-

torium, to five Hoffman Orphanage boys and girls, who are there for treatment.

I don’t know who was the happier—Quentin Florence and his three chums, or the sick, little orphans.

\* \* \*

“Red and yellow, black and white—all are precious in His sight.”

Our loving Reformed church sends the “Jesus message” to boys and girls whose skin is yellow; to boys and girls, whose skin is black; to boys and girls whose skin is red. Here are pictures of two of the seven times “Ten Little Indians” at our Winnebago Indian Mission School, Neillsville, Wisconsin. They are Benny Winneshick, aged 10, and Clifford Black Deer, aged 9.



BENNY WINNESHICK



CLIFFORD BLACK DEER

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
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## *A Foreword to This Department*

PROJECTS and experiments run as a major thread through many of this month's articles. With permission of the editor of the *Survey* we use the drawing of "The Penn School of the Sixties," which calls attention to the first experiment in Negro education. When Laura M. Towne and Ellen M. Murray went to the sea islands off the coast of South Carolina they were pioneers who demonstrated that "field hands of the cotton fields" could learn.

In the January *Graphic Survey*, Rossa B. Cooley, in "A Mission of Love and Literacy," tells of the school as the leaven

in the life of the island people. The story challenges our admiration and faith. For forty years the school was run on the plan of the pioneers, then came vocational education and now, says Miss Cooley, comes "the story of the last ten years, when we in turn have been pioneering, and have been carrying out an experiment which is being watched by educators with mounting interest . . . bringing school to the farms, and making this oldest of Negro schools in a sense the newest—an all-island school, an all-the-year school, merging school and community into a common adventure."

## *Our Thought for the Month*

THIS season is enriched by public occasions and stirring magazine articles particularizing the life purposes of two adventurous spirits who were born

in February. These men were central figures in two historic epochs: George Washington, when a nation was born; Abraham Lincoln when the undivided



Drawn by Winfold Reiss, for the *Survey Graphic*. Courtesy of the Survey Association.

THE PENN SCHOOL OF THE SIXTIES

nation was preserved and a race lifted out of slavery. As years carry us farther from the Proclamation which freed the Negro, our wonder increases that a man could accomplish what Lincoln did. In the light of the prejudices and strong racial hatreds of the present and near-past, we begin to appreciate the magnitude of Lincoln's courage. God has always proven Himself the right hand of the deliverer—so he was to Lincoln . . .

“Child of the boundless prairie, son of  
the virgin soil,  
Heir to the bearing of burdens, brother to  
them that toil;  
God and nature together shaped him to  
lead in the van,  
In the stress of the wildest weather, when  
the nation needed a man.

“Eyes of a smouldering fire, heart of a  
lion at bay,  
Patience to plan for tomorrow, valor to  
serve for today;

Mournful and mirthful and tender, quick  
as a flash with a jest,  
Hiding with gibe and great laughter the  
ache that was dull in his breast.

“Met were the man and the hour—man  
who was strong for the shock,  
Fierce were the lightnings unleashed; in  
the midst he stood fast as a rock.  
Comrade he was and commander, he who  
was meant for the time,  
Iron in council and action, simple, aloof  
and sublime.

Swift slip the years from their tether,  
centuries pass like a breath,  
Only some lives are immortal, challenging  
darkness and death.  
Hewn from the stuff of the martyrs, writ  
in the star-dust his name,  
Glowing, untarnished, transcendent, high  
on the records of fame.”

—Margaret E. Sangster.

### *Memorial Scholarship*

AS he stood on the outgoing S. S. Ohio, in August, 1925, Edwin Warner Lentz seemed hardly more than a boy except in his matured enthusiasm for his mission . . . The United Mission at Baghdad. He never reached Baghdad. Could he have made a request at his going it would have been for friends to carry on the work to which he had consecrated his life.

In the Providence of God some friends actuated by Warner Lentz's love for the work, are coming forward with help for the school. Very recently the Woman's Missionary Society, the congregation and the Sunday School of Hale Memorial Church, Dayton, Ohio, instituted the Edwin Warner Lentz Memorial Scholarship for the purpose of paying the tuition of a student in the school of which Dr. Staudt is the Principal.

A beautiful attachment between student pastor and people lies back of this Memorial Scholarship. The letter to Dr.

Staudt expresses this: “We desire the scholarship to be known as the Edwin Warner Lentz Memorial Scholarship. It is our earnest wish that the boy whom you shall select, may have a full appreciation of the man in whose memory this gift is made. Warner Lentz was a helper in our church when he first came to Central Theological Seminary. After the death of our pastor, Dr. Hale, he became the student pastor, conducting the services and doing pastoral work in the congregation. He was much loved by the members of the congregation and Sunday School who all contributed to this fund, in loving appreciation of this fine, fearless, Christian young man. Our Woman's Missionary Society was organized by him.”

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North Carolina Classis, Boger, Mrs. Brittian Wilson, president, organized October 2nd, 14 charter members.

*Plan for the World Day of Prayer, February 24, 1928*



### *Emphasis on Relative*

NO one can tell what Miss Clarissa Spencer started when she undertook the work of ascertaining "The Relative Place of Women in the Church." Whether the findings of the survey will serve as information or whether they will be the vehicle of change remains to be seen.

Two years ago, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions and the Federal Council of Churches secured Miss Spencer's services for the survey. This was the first effort to give the question conscientious study from the broad viewpoint of the entire Protestant Church.

Weeks of study went into preparation of questionnaires. These were sent to Church officials, Board secretaries, officers of Woman's Missionary Societies and Boards. The directness of many of the questions cut "to the quick" because the place of women in the Church looked unfair when put into writing. With the system of follow-up, Miss Spencer secured the return of most of the sent-out questionnaires. The compiled answers and the results of additional correspondence on the questions have been published in a small book entitled "The Relative Place of Women in the Church."

Although replies from officers of 114 denominations and sects are tabulated in an appendix at the end of the book, full reports are chiefly from 22 denominations. Of this number, seven recognize women and men equally as laymen and clergy. These are "The Northern Baptist Convention," "The Christian Church," "The Congregationalists," "The Disciples of Christ," "The Society of Friends," "The African Methodist Episcopal," "The United Brethren in Christ." Reports from these denominations show that few women have taken advantage of the opportunities offered, although each denomination cites a few exceptions.

Probably the most important of the exceptions is that of The Rev. Edith Craig, pastor of the First Baptist Church, Hoosic, N. Y. "Mrs. Craig is the widow

of a minister of the Established Church of Scotland, herself a student in Scottish Universities, and was ordained to this her second pastorate in November, 1925." Mrs. Craig is chaplain to the New York State Assembly in Albany.

An officer of The Christian Church reports, "Our Church has ordained a considerable number of women for the ministry, but the feeling—prejudice perhaps—prevails on the part of women and men against women acting as pastors." We believe this "feeling" to be quite general.

Conditions of home life, rearing of children, difficulties of travel, lack of adequate education, interpretation of scripture, classifications of certain things being "ladylike or unladylike"—these were some of the factors, which, in colonial and even later times, eliminated women from participating in meetings away from the home community. "Woman's Place Is in the Home" became a viewpoint and even now some groups use the expression as their right-hand conversational platitude wherever women do not wish to do or where men do not wish her to do.

The survey was brought about because "The Relative Place of Women in the Church" was being made an issue in many highest denominational bodies. Neither women nor men like to face the issue and the subject is not being discussed as one might judge it would be. This survey by Miss Spencer has placed certain facts before us. If the advance of The Kingdom will be greater with men as the spokesmen in the legislative and executive denominational bodies, then let women rejoice. We find some women who say, "Why bother to change?" The matter cannot now be dropped without some pronouncement, and the pronouncement should be based on logic in order that the women of the future will be satisfied with the reasons for their being without a voice in the General Synod and the General Boards.

We hope "The Relative Place of Women in the Church" will be widely and prayerfully read.

## Notes

The Federation of Woman's Boards of Foreign Missions has recently announced the successor to Mrs. Katherine Scherer Cronk in the Department of Children's Work. Mrs. Richard Hurst, a well-known member of the Methodist Communion, a very efficient worker among children, comes to the Federation having had experience in the development of leadership among the young, and in organizing junior work. Mrs. Hurst gives a slogan for junior workers—LEADERSHIP AND LITERATURE. Those who desire help and advice may write to Federation of Woman's Boards of Foreign Missions, 419 Fourth avenue, New York City.

\* \* \*

Mrs. John Ferguson, President of the Council of Women for Home Missions, sailed from New York, January 19, for an extended tour of South America. She will visit mission stations and study religious and health conditions. Mrs. Ferguson has promised an account of her trip for the *OUTLOOK OF MISSIONS*.

\* \* \*

We have recently learned that Mrs. Joseph Levy, Recording Secretary of the W. M. S. G. S. has been ill for some months. We bespeak the sympathy of her many friends and hope that she may recover speedily.

\* \* \*

Whatever measure of advance the Indians of the United States have made has been largely through Christian Missions, the missionary spirit of some government employees and the work of the Indian Rights Association. The attitude of the Government and the Church to the Indian has not been Christian except in spots. Secretary Work, in his annual report for 1927, speaking of what he terms the "Poverty of the Indian Service" shows vividly what is resulting from inadequate pay coupled in many instances with unsatisfactory living quarters. He says: "The turnover of physicians in the

Indian field service for 1927 was 56 per cent; for nurses, 122 per cent; for teachers 48 per cent, while the average turnover for all permanent employees in the service was 67 per cent." Put that turnover into any town and calculate the effect.

\* \* \*

Christian literature is needed not alone on the foreign field. In the United States the necessity for non-sectarian tracts and literature is felt by the Italians, Magyars, Poles, Russians, etc. Foreign-speaking workers in our coal mines and large industries are liberally supplied with Christian Science, Russelite, Seventh Day Adventist and radical literature in their own tongues.

English-speaking Christians have access to such an abundance of the finest literature. What makes us so indifferent in this matter? Recently a small group met in New York City to consider ways and means toward supplying this need. As a beginning, two committees of five were chosen from the Italian and Magyar groups respectively. Each committee represented five denominations. It is hoped that these committees will supply well-written articles and translations to the Italian and Magyar secular and religious papers, and in other ways try to supply Christian literature for their groups.

A heavy responsibility and a large opportunity is open to these men. Rev. Geza Takaro, one of our own home missionaries, is the chairman of the Magyar group.

\* \* \*

Early in December the Wilson College students and a goodly number of Chambersburg people listened to Dr. Emma Tucker and Miss Myrtle King tell the story of their year in the American School for Boys in Baghdad. Some years ago Dr. Tucker was a member of the Wilson College faculty. Their aim is to raise money and return to Baghdad to start a Girls' School.

### *A Mistaken Mission*

THE world steps upward on experiments. From the systems of philosophies, spun through the ages, the kernels have gone into life and the husks into museums. Such was my reverie as I followed the guide about the buildings which mark the site of the two-century-old experiment of one Conrad Beisel, who brought from Germany the ideals and doctrines of the German Pietists. Beisel came from Heidelberg where the Pietist movement had gathered momentum to the extent of provoking opposition. For fear of men, their meetings were held in forests or other secret places. Finally, because of religious beliefs, Beisel was banished from Germany. He came to America and, amidst the solitudes of the primitive forests on the Cocalico creek, grafted old-world Pietism on American soil. He chose a site for building near what is now the city of Lancaster. The place is named "The Cloister Community at Ephrata."

Annually, during the Lancaster Missionary Conference, many delegates visit the Cloister. In the hope of adding interest to these annual visits, we have the permission of Mr. Hugh W. Nevin to reprint from his story "Mystery Shrouds Old Cloister Community at Ephrata. Mr.

Nevin is on the staff of the *Lancaster News*. His article appeared September 13, 1925.

As a matter of denominational history we should know that Rev. Peter Miller, Reformed minister, graduate of Heidelberg University, pastor of the Reformed Church at Tulpehocken, (near Myerstown), became a convert to the Solitary life of the Cloister, was baptized and named Bro. Jaebez. While in the Cloister, he translated for the Government, the Declaration of Independence into seven languages and corresponded with as many different nations during the period prior to its adoption. Conrad Weiser, one of Rev. Peter Miller's church members, a level-headed pioneer, an official Indian interpreter for the Government, also entered the Ephrata Cloister life as Brother Enoch. Conrad Weiser was married to the daughter of Rev. Henry Melchoir Muhlenberg. We can easily imagine the commotion, both in the Tulpehocken congregation and in the country round about, when it became known that these two prominent men had entered the Cloister. This happened during the year of a great religious revival which resulted in large accessions to the Ephrata community (1735).



A  
BUILDING  
IN THE  
EPHRATA  
CLOISTER  
GROUP

Mr. Nevin writes: "There is a certain mysteriousness that shrouds the Cloister settlement at Ephrata in a veil, as impenetrable today as it was years ago to those who sought to learn the meaning of the little Community on the banks of the Cocalico. The brethren and sisters of the religious sect, that has always stirred the curiosity of the historically inclined, lived in a certain mysticism that has never been fully explained."

Conrad Beisel came to this country to escape the religious intolerants of his own Palatinate where he had won fame as a musician and baker. He came to secure solitary seclusion from the rest of the world, a seclusion which he believed was the beginning of a new ideal in religion.

The present site was not Beisel's first choice. In 1721 he visited the valley of the Conestoga; he built a log cabin in the woods near the stream. A small community grew up and Beisel was soon acknowledged spiritual leader. He inaugurated an aggressive campaign on the Seventh Day Baptist question. The doctrine was spread by the use of the printing press. Differences and dissensions grew and Beisel fled from the community and established himself on the banks of the Cocalico, at the present site of the Cloister.

He did not preserve his solitary life long, two of his followers soon came to acknowledge him as leader. During the next few years, many persons sought the Cloister. In 1740, the life of seclusion for the community was changed to a monastic life and the earliest buildings of the present Cloister group were constructed.

"The life, the clothes, the buildings, everything pertaining to these mystics resemble the older philosophies of Europe. Here in Lancaster County was probably one of the most peculiar settlements in

Pennsylvania. At first the chief labor was the cultivation of the soil, then a bakery was added, a large orchard and vineyard set out, several flour and grist mills, saw mill, oil mill, fulling mill, paper mill and tannery were added. A pottery was operated and baskets were made by the sisters. Quarries were opened, bridges and roads built, but the most important was the printery in which at least fifty different volumes were printed and bound. Prosperity followed and their products were sold at good profit in Philadelphia."

### *A Wonderful Music*

"Aside from the theosophy and the life of these strange misunderstood pilgrims in a new land, there came a wonderful music, largely the work of Conrad Beisel. Visitors in the early days were charmed with this music—with the sweetness and beauty of the songs of the sisterhood and the remarkable chorals of the combined choirs. This 'system' came into disuse as the monastic life gradually declined.

"Eight years before the Declaration of Independence was signed, Conrad Beisel died and Brother Jaebez (Reverend Miller) assumed management. At that time the settlement was on the decline. Less than a century from that time the last of the 'Brothers' and 'Sisters' had died."

Today three primitive weather-stained buildings, some utensils, and a few pieces of antique furniture, etc., mark the site where Conrad Beisel planted a philosophy too foreign for American soil.

With a tenacity that is commendable, the local congregation of Seventh Day Baptists preserves the historic associations and traditions of the Cloister Community. Rev. S. G. Zeffass, the minister, has written a history of the Cloister. Fifteen members comprise the congregation.

## *Prayer Calendar*

Although Mrs. William Edgar Geil was sitting by the ocean in York Village, Maine, when she wrote the prayer for the March page of the *Prayer Calendar*, her home is in Doylestown, Pa., where she

is an active member of the Baptist church.

For a number of years, Mrs. Geil has been the chairman of the program committee for the Wilson College Conference of Missions and for the year 1928

she will be the acting chairman of the Conference Committee, in the absence of Miss Peacock.

Since her graduation from Wellesley

College, Mrs. Geil has held many executive positions, one of the most recent being that of president of the Federation of Woman's Boards of Foreign Missions of North America.

### *A New Angle on the Indian Work at Neillsville*

The editor of the *Neillsville Press* says of the Christmas Pageant given by the Indian children in the Neillsville opera house: "There comes a reflex uplift to the white people of the community, both young and old, who had the good fortune to see this pageant." He further says: "So deeply impressed with the spirit of the performance were the children themselves, it is doubtful if any part of their school training will leave a more permanent trace on their future lives than this beautiful program."

The Christmas Pageant and a number of the musical selections were written by Superintendent Stucki; the costumes were made and the stage settings prepared at the school. In rendering the pageant the Indian children showed poise and confi-

dence which delighted the audience. One of the spectators writes: "There is no question that these children are endowed with much musical and dramatic talent; they have beautiful voices and their poses and gestures display fine emotional natures."

In previous years the Indian children gave appropriate Christmas programs, but the small auditorium and lack of stage facilities limited the audience to a small outside group and circumscribed the program. Thus it was that the remarkable performance was a genuine surprise to the large audience which packed the opera house.

We congratulate Superintendent Stucki on the success of this new contact.

### *Important Notice*

The December issue published "A Project for Women," by Rev. Kenneth D. Miller. In the closing paragraph, the directions for sending clothing, etc., were not complete. It is important that the following address be put on each package:

Reformed Church European Relief  
Care of A. F. S. C. Store-Room  
15th and Cherry Streets,  
Philadelphia, Pa.

Kindly pay postage or carriage charges to the above address. If the donors also desire to give something to help cover the expense of repacking or baling and shipping the goods to Europe, such contributions will be gratefully received either by General Synod's chairman, the Rev. Benj. S. Stern, D.D., 413 North 38th street, Philadelphia, or the treasurer, Rev. J. H. Stepler, D.D., 2156 Warren road, Lakewood, Ohio.

### *The Monthly Quiz*

- 1.—*What Reformed minister translated the Declaration of Independence into seven languages? Why did he do this?*
- 2.—*A new venture for the Indian children at Neillsville—what was it?*
- 3.—*Where do you find this phrase "Child of the boundless prairie?" Of whom is it said?*
- 4.—*What is the origin of the word "Worship"?*
- 5.—*Tell about the Memorial Scholarship established by one of our Societies.*
- 6.—*Who is Mrs. William Edgar Geil?*
- 7.—*What educational experiment is being tried out on the sea islands off the coast of Southern Carolina?*
- 8.—*In what story do we find the character, Mary Jane?*
- 9.—*In what connection do you find "Although we may never be kin, we're all alike under the skin"?*
- 10.—*How are foreign-speaking workmen influenced away from Christianity? Give one illustration.*

## Literature Chat

CARRIE M. KERSCHNER

"Mights" for the April meeting: Temperance Secretary presiding; community or school nurse, or a worker among Juvenile Delinquents to give an address. Send for enough blotters *NOW* to give one to each woman. Distribute them in Sunday School to each scholar asking all to make the prayer a part of their daily devotions. Blotters may be purchased at 1c each, 10c per dozen, 40c for 50, 75c per 100. Sample in packet. "A Service of Loyalty" for installation of officers will be found on pp. 26-28 of the W. M. S. Hand Book (10c). It is impressive. Plan for its use. If the Classical President resides near your town invite her to conduct the service.

Classical Presidents have sent out a "Call to Prayer" to each local society. All materials are on hand. Program "Breaking Down Barriers," 2c each, \$1.75 per 100. Call free with each program. Extra lots of Call at a minimum figure. Stickers (similar to Red Cross Stamps), 25c per 100, \$1.75 per 1000. *USE THESE WIDELY.* Plan for an inter-denominational observance.

Tools for your social period. Have you gone "stale" as a chairman of the social committee or as a recreation leader? Then you need "Kit!" Are you one of the 27,000 owners of "Handy?" Do you keep up-to-date with new loose-leaf material from the "Kit?" A year's subscription will bring you the very latest plans each quarter. 25c a copy, \$1.00 a year. The "Kit" is a handy little quarterly for alert leaders. Number 9—Brings you "Grandfather's Clock," 3 programs, stunts and musical games. Number 10—Is devoted to Recreation for Small Groups, and has a fine Mother's Day Service. Number 11—"Stunt Number" with the \$50 Prize Winner and 7 other catchy entertainments. Number 12—Is Program Number, with special articles, plans, parties, and foreign games. Send us your order. Handy Sing Sheets, 1c each.

If you have not yet had that School of Religion, or School of Missions which you have been thinking of holding, do it during Lent. Suggestions will be gladly given. Consider all grades in your plans. Get your study books now.

Books in the Reading Course for G. M. G. which are popular are: "The Girl Who Walked Without Fear," 60c; "The Goodly Fellowship, \$1.50; in the W. M. S. Reading List, "Dawn," \$2.50; "The Emigrants," \$2.00; "Dollars Only," \$1.75; "From Immigrant to Inventor," \$2.00.

Those residing in the area of the Eastern depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa. Those residing in the area of the Western depository order from the Woman's Missionary Society, 2969 W. 25th street, Cleveland, Ohio.

### Worship Period

(FOR APRIL PROGRAM)

"... all things are yours; ... and ye are Christ's: and Christ is God's." I Cor. 3:21-23.

*Call to Worship:* The Earth is the Lord's.

*Response:* And the fullness thereof.

*Doxology:* Tune Old Hundredth.

*Meditation:* Long years ago, in old England, almost all the land was owned by wealthy men called noblemen. The farms or estates were so large that the owners could not take care of them all, and so they would allow poorer men who were called vassals, to live on parts of their land and raise crops. In return for the use of the farm and the house in which they lived, the vassals were expected to give to the nobleman a part of all crops they raised.

Once each year, on a certain day, all the vassals went out to their farms and scooped up two handfuls of earth. This they would carry to the nobleman who owned the farm on which they lived. Kneeling down before him they would lay down the two handfuls of earth, as they said humbly and gratefully, "Your Worthship."

This custom was intended to help the vassals to remember that everything they had belonged to the nobleman and that they owed him a share of all that they raised on his land.

After a while two of the letters were dropped from the word "worthship," and it became "worship." When we worship the Lord with our offerings whether it be of time, service, or self it is but one way of saying to Him, "All that we have belongs to Thee. We are giving you your rightful share. It is your worthship." May we realize this in our worship and our study of the hour. Influence transforms lives. The Gospel is ours. He wants us to tell the story, by our lives and with our lips at home, at school, in places where we work or play. "All things are yours; and ye are Christ's: and Christ is God's."

"We are the only Bible the careless world will read,

We are the sinner's gospel, we are the scoffer's creed,

We are the Lord's last message, given in deed or word,

What if the type is crooked? What if the print is blurred?"

*Short Prayers:* For our country; for International relations; for the wiping out of any feeling of race prejudice we may have in our hearts; for the complete surrender of self to the will of God so that we may really feel we belong to Him and not to ourselves.

*Hymn:* A Charge to Keep I Have.

### *Change of Address*

All communications for the President of the Woman's Missionary Society of East Susquehanna Classis should be sent to Mrs. E. Roy Corman, 142 Chestnut Street, Sunbury, Pa.

## Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

A LOVELY elderly couple entertain their family of three daughters and their families quite frequently at dinner. Recently, after the entire family had gathered and enjoyed a delightful meal, the elderly mother surprised everyone with jingles she had written about each one present. At the end of the bits of verse she said she could not forget two members who had made her party a success. She then called in the cook and caterer, whose skins were black, and to them she read:

"Although we may never be kin,  
We're all alike under the skin."

Doesn't that verse have a world of meaning in it? Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Our neighbors are of all races. Are we obeying Jesus' commandment?

For the April meeting we are to discuss "Our Attitudes Toward Negroes." After reviewing the latter part of Chapter Five, "New Paths for Old Purposes," let us discuss, from first-hand information, impressions of Negroes of our community. It may be possible to invite a Negro who will attend the meeting and speak frankly upon the subject, "Racial Attitudes."

It is time to prepare to send delegates to Classical meetings and Summer Conferences. You will certainly want your Guild represented. Start making plans by earning the necessary funds to send delegates.

The following congregations have reported new Guilds:

Eastern Synod—East Petersburg, Pa., Trinity Reformed, Miss Anna M. Shollenberger, organizer; Philadelphia, Pa., Trinity Reformed, Palatinate Reformed, Heidelberg Reformed, Mrs. G. B. Spangler, organizer.

Mid-West Synod—Indianapolis, Indiana, St. Paul's Reformed, Mrs. J. H. Bosch, organizer.  
Ohio Synod—Ft. Seneca, Ohio, Mrs.

G. W. Anway, organizer.

The Grace Reformed Church, of Culver, Indiana, has a new Mission Band, of which Mrs. C. A. Lang is the leader.

### *Mary Jane's Adventure in Fellowship*

*To be told in connection with the fourth chapter of New Paths for Old Purposes*

DO any of you girls happen to know Mary Jane Wilson? She is a very dear friend of mine who was married recently. At her wedding, I met—but I had better save that for the end of my story, you'll enjoy it more that way. It really isn't my story, but Mary Jane's. She told me all about it, however, so I know I can tell it as well as she could herself.

Somewhat over a year ago, Mary Jane Wilson made a very interesting visit to Sacramento, Cal., and on the way home, over deserts and prairies, had a great deal to think about. She had always prided herself on her friendly attitude toward those people of other races and nations with whom she came in contact. But, now, since she had met Mrs. Tripp, her pride had dwindled into shamefacedness. Mrs. Tripp, you see, had a Chinese foster-brother. She was a real sister to him and was exceedingly proud of his work as an evangelist among his own people on the coast. Because she loved him as a brother, his people had become her dear friends who went in and out of her house just as her white friends did. In fact, not only his people went in and out there, but also the Japanese and Mexicans who make up so large a portion of Sacramento's population.

As Mary Jane pondered all this, she realized that her own relations with Negro schoolmates and Jewish pupils—Mary Jane had taught school for several years—had been much more attitude than friendship. There had sometimes been incipient friendships, indeed, but her fear of ridicule and social ostracism had not allowed them to grow; so naturally her relations with such people had never very far outlasted the usual daily intercourse, not even in the case of Betty. Betty was the halfbreed Indian and Negro maid at the hospital, with whom she had passed so many pleasant minutes chatting while

she was recovering from an operation for appendicitis.

Mary Jane made up her mind to look up a certain Jewish pupil of hers as soon as she arrived home. That seemed the best and the easiest way to start making real interracial friendships. But opportunity came to her, this time; she did not have to go seeking it; and it came in a form which required much greater resolution on Mary Jane's part than would a friendship with a dear little Jewess.

On her third day at home, she went down town to do some very necessary shopping. She had just heard a clock striking the noon hour, and was thinking of luncheon, when who should run into her but Edith Johnson, her one-time well-liked Negro schoolmate. They had not seen each other in years. Mary Jane was really glad to see her, and Edith seemed just as delighted. They had been talking for some minutes, when Mary Jane said, "It is noon, Edith, won't you have luncheon with me?"

Edith's look of surprise deeply touched Mary Jane's heart. Here was a cultured young woman, an excellent teacher, and an active worker in her Church. Had life and the white race so snubbed her that she could not understand this simple invitation?

The colored girl faltered a moment, "But—"

"Please, Edith, do not try to make excuses. You have no idea how glad I am to see you and how much I want to talk to you."

They ate luncheon in a department store, where Mary Jane was certain her friend would be welcome. Their talk was of old times and of the things that had happened since. Edith did not know that Mary Jane had stopped teaching to devote herself to something she loved even better.



After they had finished, Edith said, "Years ago, I asked you to come to a prayer meeting at our house in order to see the work we were doing in our Church. You did not come then. Tomorrow evening we are going to have another such meeting. Will you come this time?"

Mary Jane breathed a prayer of thanksgiving that her recent homecoming left her without any special engagements. Her friends, except the man whom she was to marry, did not know she had returned. "I'm coming this time," and Edith knew by her eyes that she meant it.

The next evening, Mary Jane's simple way of entering into the spirit of the meeting and her avoidance of playing a part won for her the trust of Edith's guests. Both girls were well pleased.

From that time on they could be seen together often, around town, in Mary Jane's home and in Edith's home and Church. Edith could not be persuaded to visit Mary Jane's Church. The white girl let it go at that, for she appreciated her friend's reason. She knew that people were buzzing behind her back about this new fad of one whom they had always considered rather peculiar.

One day, however, when they were shopping together at the city market, Mary Jane said to Edith, "Come on to the New York Bakery, I want to introduce you to someone."

Edith could not refuse. At the bakery stand, they found a pretty young Jewish girl who greeted Mary Jane shyly, at first. But the older girl quickly put her at her ease by showing her real happiness at being once more in her former pupil's company. Then she said, "Emma, I came here because I want to tell you that I am going to fulfill my old promise to visit your Jewish Settlement House, if you will let me bring along a dear friend of mine and give her a chance to read for you. When may we come?"

Emma Joseph laughed, "Why, next Thursday, Miss Wilson."

Mary Jane then introduced the two girls. There was no reluctance in Edith's acceptance of the invitation to read. Was it because she felt that these Jews were a downtrodden race like her own?

The two girls visited the Settlement House often and Emma sometimes made a threesome with them at Mary Jane's home or in the downtown streets. Finally the Jewish girl was persuaded to take part in a cantata at the White Christian girl's church, for she loved music and had an excellent voice. Her mother, who had died in poverty in an American slum, had once been an opera singer with a great future. She had even taken part in the Wagner festival in Bayreuth the summer before her marriage.

Then Edith invited the two white girls to witness a Thanksgiving pageant to be given by the young people of her church. It was quite elaborate. A small program was passed around and Mary Jane saw the name of the author—Edith Johnson. Wasn't that nice? She and Emma were piqued to the highest curiosity and Mary Jane felt some of the anxiety that would have been hers had she, herself, been the writer.

The pageant was excellent in itself and very well given. You may judge its character to some extent by the characters: History, Nature, Love, America, Colored America, Liberty, Thankfulness and a chorus of simple colored Christians.

Mary Jane was so very happy at Edith's success and talent that she hugged and kissed the pleased young woman right at the church door, while her colored friends looked on with broad smiles, but neither of the girls cared for that.

When Christmas came, Mary Jane finally managed to persuade both Emma and Edith to join her in witnessing the pageant given yearly in the main Y. W. C. A. building, at the vesper service on the Sunday before the great holiday. Edith, though active at the colored branch association, had never entered the main building, except on one occasion when she had sung there with a colored chorus.

The curtains went up, the lights went down, and they were whisked off to the Holy Land, where their hearts sang with the angels a thousand times. Over an hour later, they came downstairs to the main lobby, their hearts still lifted up to spiritual heights. Mary Jane could not help congratulating again the business secretary who arranged the pageant,

although she had done it during the three preceding years.

Just as they reached the door, the general secretary called to them. Edith was greeted most cordially and Emma was introduced. Then the secretary said, "Don't you girls think we would do well to have an Easter pageant also?" The girls agreed. The secretary went on, "I think our success is partially due to the fact that this pageant is original with us, right here. That means someone must write us one for Easter. I thought of you, Miss Wilson, would you do it?"

"Why not Rose? She wrote this one."

"She says she somehow can't feel about it as she did about this, and thinks she would not do well at all."

"All right, I'll consider it." Mary Jane took the two girls to her little apartment for supper. While they were sitting about the table, she turned to Edith and said, "Why don't you try writing this Easter pageant for the Y. W.?"

The colored girl's face lighted up, "I'd really love to, but don't you see that they have asked you because they want your

name? People are beginning to know you."

"But your name would be even better. I scarcely think it is usual for a colored girl to write such things for white women to produce. Please do it for me, Edith. I know they will like it. Emma, here, will lend you her voice to sing an important part, won't you, Emma?"

Emma hesitated a moment, then nodded. At Mary Jane's recommendation, Edith's pageant was accepted and her name and a brief sketch of her life were published with it. It was a great success for the Y. W. C. A. and for the author and the new singer, as well.

Mary Jane was married in August. Oh, yes, you're wondering whom I met at the wedding. Of course, it was Edith Johnson and Emma Joseph. I surely was proud to meet them, so were all the rest of the wedding guests. Certainly we were—weren't they the two newest celebrities of our city? And such nice girls, too.

MARGARETE STRACK FISCHER,  
Denver, Colo.

### *Orphans' Home Guild at Fort Wayne*

December 12th, the Girls' Missionary Guild of the Reformed Church Orphanage at Fort Wayne, Indiana, gave its annual public meeting in the chapel of the Orphans' Home. The guests included members of the Missionary Societies and Girls' Guilds of the three Reformed Churches of Fort Wayne.

A delightful program, arranged by the Guild, consisted of songs and the play, "When Their Missionary Came." The new orchestra of the Home, organized last fall, made its second public appear-

ance, rendering a fifteen-minute program at the beginning of the service.

The offering of \$19 enabled the Guild to complete its budget for the year.

Following the program, the Guild girls, in blue and gold paper caps, served doughnuts and coffee. The Orphans' Home Guild was organized last March by Mrs. Charles Neireiter, of Fort Wayne, Midwest Synodical G. M. C. Secretary. The Guild numbers twelve members. Miss Elizabeth Reemsnyder is president, Miss Helen Robertson, counselor.

### *How Would You Like To*

Send your "Sunshine" leaflets, your picture cards and last year's lesson charts to the Sunday School children of Japan? Bundle them up and mail them to our missionary:

The Rev. Frank L. Fesperman,  
Yamagata, Japan.

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Japan's February flower just suits my boys, for it means .per-se-ver-ance, because it pushes its way out through the snow with which its branches are laden. "O Ume San" is a favorite name for Japanese girls. It also means "sweetness." The plum blossom is called "the eldest flower of mother earth."

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# The Mission Band

LUCY WELTY, *Secretary*

## *The New Mission Band*

The Mission Band Secretary of the Woman's Missionary Society and the Girls' Missionary Guild should co-operate in securing leaders and supplies to get the new Band started. Where these organizations do not exist, any consecrated woman or girl, who loves and understands children, may do the work successfully.

Send to Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, or Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio, for "Better Americans No. 1," and "Please Stand By." Get Packet No. 1, which contains helps for these books and other literature necessary to carry on the work.

Be sure that the place of meeting is ready: chairs arranged in a circle, pictures, posters, flags, flowers, or any other decoration in keeping with the day. Have something new to attract the children's attention. Invite all children up to thirteen years of age. We suggest a familiar opening song before the leader explains to the children the object of the Mission Band. In the devotional period the children should do as much as possible of the work. Elect officers according to directions in the Hand Book, letting the children *feel* that they are doing it. Each officer should be assigned a definite duty, be it ever so small. Have a short story or talk: illustrate when possible. A suggestion is to dress a child to represent the hero or heroine. We should introduce some new feature at each meeting. Have plenty of music. Assign to the group something definite to find out, if nothing more than what Chinese children eat.

Give reasons to the children why they should know their little brothers better—in lands near and far. "Talk *with* the children not *at* them." This is their meeting and a real opportunity to do service for the Master. Together dis-

cuss points of interest and ask questions. Cultivate the everlasting brand of enthusiasm which makes people want to go with you.

Of course you will meet difficulties. Most people who have accomplished things did not do it by coasting down hill. Do not permit discouragement to find lodgement in your heart. Conquer it before it conquers you. Above all there is a great dynamo of power and energy where we can always find strength—for God stands ready to assist us for the asking. He in His infinite mercy has given us a second chance through the hearts of the little ones. Shall we accept the challenge?

*(Continued from Page 79)*

used by the Chinese people. Even in the Church there is a danger of such an attitude. It is easy enough to find fault. The perfect man or the perfect organization are alike unknown. There is much less difficulty in discovering the failure than in producing the alternative which will be free from the like or similar imperfections.

Is it not clear that God is always using imperfect instruments, even such as ourselves? It is His way of working in this age. Only once in history did He have a perfect instrument when He sent His own Son into the world. Ever since, with what amazing patience has He been doing the best that could be done with men of weak faith, of mixed motives, of unstable character—men like Thomas, Simon the Zealot and Peter in each succeeding generation. When we think of ourselves and God's way with us, how can we be impatient with others?

The moral of it all is surely this, that *we* learn to make the best use that can be made of men and organizations that are manifestly imperfect. It is so easy to destroy in the hope that the new thing we build will have none of the old faults. But it will have them or others. It is so easy to discard a worker because he does not come up to the measure we have set and choose another man. But he too, will, in time, reveal his weakness. God's way is different. With infinite patience he tries to use even us. There are disappoint-

ments to Him beyond anything we can know. But we are not discarded. The branch is purged that it may bear more fruit. By our mistakes we are led on to do better, because our Master is also our Friend and is ever at hand to help us and stand by in the hours when all men turn against us.

May we have more love that we may see the possibilities more keenly than the mistakes.

"Love was believing, and the best is truest;

Love would hope ever, and the trust was gain."

In this spirit may the Church set an example of the method of progress, not by seeking for an impossible perfection, but by using imperfect instruments even in God's great work of constructing a new Society wherein dwelleth righteousness.

H. T. H.

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### Book Review

*A Gentleman in Prison.* By Caroline Macdonald, with a foreword by John Kelman, D.D. Published by George H. Doran Co., New York. Price \$1.75 net.

A Japanese prisoner who served twenty-seven years for murder, became a most thoroughly converted man, and went to his execution "rejoicing greatly in the grace of God." While in prison, and the story of his trial and conviction is quite unique. Miss Macdonald was the means of his conversion. After his death she compiled his accounts of his wicked career, and the story is made most interesting. One wonders why this long imprisonment ending in execution in the year 1918; but the case recalls "Les Miserables" in many respects. The book is a great testimony to the power of the Gospel of Christ, and a revelation of what can be done by a Christian in Japan, or elsewhere.

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### Being Bored

THOSE who are bored have meager intellectual resources. An education is ineffectual if it does not make a man a good companion for himself. The comradeship we cannot shake off, our own society, makes the larger part of the difference between an enjoyable life and a dull one.

"The eye sees what it brings the means of seeing," and a mind perceives or a heart feels to the measure of its own capacity. It is an indictment often brought against our age that the present generation must be constantly thrilled and stimulated. But there never was an era in which there were not elders who deplored the mad rush of their juniors in the light-heeled train of folly. No period has had a monopoly either of the sober philosophers or of the incurably frivolous seekers after pleasure.

The ones who tire of living, lose their enthusiasm, let their optimism be quenched by bad luck or disaster are likely to be those who have everything they want without working for it. The

happiest are the busiest. Their recreation is crowded into the intervals between working hours of intense concentration. Vacations are enjoyable because they have been richly earned. What does rest mean to a man who has always been resting? What does amusement mean to one who devotes his time to it?

The great delight of being with young children is that, with all the world new and strange to them, they are pleased with lots of things that give no fresh sensation to jaded and sophisticated adults. No trait of childhood is more desirable and endearing than the spontaneous delight in things that do not cost much and are easy to make or to do. There is something wrong with a program for "childhood's sunny hours" that fills them with costly entertainment and complicated toys. A childhood thus amused points to a maturity that will have seen all the sights, heard all the sounds, tested every sensation and found them all futile and vain.—*Public Ledger.*

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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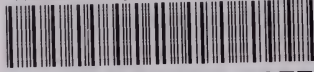
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